

THE STUDENT WORLD

A quarterly magazine published at 347 Madison Avenue, New York, by the World's Student Christian Federation

JOHN R. MOTT, *Chairman and Editor*

H. C. RUTGERS, *Treasurer*

VOLUME XVI

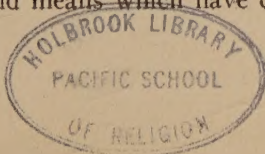
January, 1923

NUMBER I

Editorial

IF the World's Student Christian Federation is to realize its international object, the leaders of the national Movements and the members of the societies of Christian students in all universities, colleges, and schools must do all in their power to promote international thinking, international feeling, and international action with reference to the application of Christ's principles to international affairs. In recent years much has been spoken and written about the international mind—the mind which recognizes and appreciates the antecedents, position, outlook, mission, and relationships of other nations. Quite as important as the international mind is the international heart—the heart which feels or actually enters into sympathy with the aspirations and struggles of other peoples. Unfortunately this side of the life of the students of the world has not kept pace with their intellectual apprehension of the facts. Even more urgently needed among students than the international mind and heart is the international will—that is the power of initiative and determination that all international life and relationships must be brought under the rule of Christ.

Notwithstanding the sins of omission and commission in the development of international thinking, feeling, and willing among students, it is encouraging that more progress has been made in the student communities than in any others. Moreover, the greatly quickened interest in recent years is most reassuring. Among the many agencies and means which have contributed to



1923-25

64312₂

The Student World

this significant and hopeful advance, such as the work of traveling secretaries and intervisitation of student delegations of different lands, the dissemination of information through periodical and other literature, the conduct of international study circles, discussion groups, and open forums in individual universities and at distinctively national conferences, doubtless the most fruitful means of furthering international understanding, goodwill, and common purpose have been the various Christian student conferences of an international character. The evolution of the idea and practical illustrations are given in the current number of *The Student World*. The reasons why the multiplying number of these gatherings are serving so effectively to draw together the nations, through their coming leaders, are evident. From the nature of the case international fellowship can be achieved only by bringing together responsible members of the nations concerned. This makes possible as no other process the arriving at real understanding. It generates the atmosphere of confidence and unselfishness in which men of different, it may be conflicting, nations come to loathe to differ and to resolve to understand. It makes possible the knitting together of hearts and the laying of the foundations of permanent friendships. At a time like this when the world might be characterized internationally as in a state of suspicion, irritation, and want of fundamental unity, we of the different lands and races do well to multiply the number of gatherings, large and small in all parts of the world, of those who are commanded by the vision of humanity as a brotherhood and who have unshakeable belief that in Christ and in Him only can this vision be realized.

International Conferences: Their Place in Federation History

By RUTH ROUSE

APART from International Conferences the World's Student Christian Federation would never have come into existence. International Conferences have been its cause, its means of development, and its chief method of expression.

International Conferences played a leading part in the years before 1895, when the already existing national Movements were putting out their feelers towards one another. Again and again did the North American Student Young Men's Christian Association invite to its summer conferences student leaders from Britain, Germany, the Scandinavian countries, and the Orient. Northfield was then a synonym for a gathering place of the Student Christian life of the nations. Very much of the early growth and spread of the Movements which afterwards formed the Federation was due to the patient, generous, and far-seeing hospitality of Northfield.

The birthplace of the Federation was an International Conference, Vadstena, August, 1895, a conference international in a double sense. It was the Biennial Conference of the Scandinavian University Christian Movement, including the Movements in Sweden, Norway, and Denmark. It thus provided an international background and atmosphere for the gathering of the leaders of the Movements in Britain, Canada, Germany, Scandinavia, and the United States of America, which linked themselves together in the Federation. Wonderful was the thrill with which some of us in college at that time, heard of the first coming together of our leaders in this wonderful new thing, an international student conference! Vadstena was but the first step in the eleven-rung ladder of Federation progress; for from the time that five Movements formed the Federation at Vadstena, to the time when the representatives of thirty-nine nations passed what will ever be known as the *Beatenberg resolution*, confirmed by the *Peking decisions*, every

definite forward movement in our history has been made at an International Conference or Federation Committee.

Next to the Federation Conferences themselves, and in some ways even more potent in their influence, because of their frequency in time and place, are the

**The Internationalizing
of National
Conferences**

national conferences of the different Movements considered in their international aspect. From Vadstena onwards, national Movements have increasingly made a practice of inviting delegates from other countries to attend their summer conferences. To take Britain as a specimen, July, 1896, saw the United States of America and Denmark represented at the Keswick Conference. Poor indeed to-day would any set of British Summer Conferences be considered which did not bring together at least twenty-five different nationalities either from other lands or from foreign students studying in Britain. Because of language considerations the most widely international summer schools are always those in countries where French, German, or English is spoken, e. g., North America, France, Germany, Britain, and Switzerland. But language limitations can be transcended. Roumania, last year, despite the language difficulty, had French, Americans, British, Bulgarians, Czechs, Poles, and Hungarians at what was only its second summer conference!

Student Volunteer or Student Missionary Conferences, those quadrennial landmarks in the history of the North American, British, and German Movements, though summoned by national Movements, have always been regarded as international conferences and have frequently been officially so termed. A just instinct has led the Movements to feel that missionary resolves must be made in a world atmosphere and with a world outlook. Hence the effort directed to securing such representation of other lands as made for the spiritual and missionary power of a Halle, a Glasgow, or a Des Moines.

Very significant is the steady deepening of the really international spirit in all national conferences. Early in their history the dominant note was a desire to benefit the countries from which delegates were invited—or put in its higher terms, to share with others the good things the nation concerned believed it had received.

**The
Deepening
Note**

Later the note changes and deepens—to-day, as a matter of course, every conference arranges a Federation Meeting during its sessions, at which the visitors from other lands speak. The education of students of the country in the Federation ideas and spirit takes the place of the notion of educating the visitor. Students come to summer schools and camps with at least some hazy notion of learning not only something *about* but also something *from* the Movements in other lands. Thousands will tell you that the Federation meeting was their first vision of the Lord Christ at work amongst the nations and of what other lands had to teach them about Him.

Later still, came the call to grapple with vital questions at issue between the nations—the endeavour for the sake of the Kingdom to tell the truth in love about really difficult questions. None who heard them could ever forget, for example, such talks as those given by Paul Le Seur at Swanwick in 1913 on the danger of war between Britain and Germany, or by K. T. Paul or Miss Mohini Maya Das on the Indian view of missionary policy and work. This last and boldest conception of the function of an International Student Conference is that which has dominated post-war Student Movement Conference developments. The Beatenberg resolution to insert in the Constitution of the World's Student Christian Federation as one of its objects:

"To proclaim that the principles of Jesus Christ must rule in international relationships and to draw the nations together by using all and every means of bringing their students into understanding and sympathy,"

was the first formal statement of an aim already being pursued. Its public statement, however, gave an immense impulse to vigorous effort to carry it out. As the result the World's Student Christian Federation map of the world to-day is dotted with numerous small International Student Conferences discussing and putting into practice the Beatenberg and Peking resolutions.

Not altogether new, of course, was the idea of the International Student Conferences apart from the regular conferences of the

Precursors of the Modern International Student Conference

World's Student Christian Federation. The grouping together of more than one nation in the Movements affiliated or preparing to be affiliated

to the Federation, made the Conferences of such Movements *ipso facto* international. The North American Summer Conferences brought together the United States and Canada; the Scandinavian Conference, Sweden, Norway, Denmark, and Finland; the Australian Conference, Australia and New Zealand. In South America, the Piriapolis summer camp has drawn into fellowship university men from Chile, Argentina, Uruguay, and Brazil. But far the boldest pre-war experiment was the purchase, in 1913, by the World's Student Christian Federation of the Ligotka conference site, for all manner of camps and conferences which might bring together students of Central and South-eastern Europe, particularly those of the different sections of the then Austrian Empire. It was scarcely easier then, than it is now, for Germans, German-Austrians, Czechs, Poles, Russians, Ruthenians, Magyars, and the Balkan peoples to meet in Christian conference, but meet they did at Ligotka, and indeed were meeting there at the very outbreak of the war. The faith that inspired Ligotka laid foundations for similar post-war bridge-building.

Even during the war, similar experiments were carried forward. The International and Inter-racial conference at Paradise, Smyrna, brought Greeks, Armenians, Turks, and Syrians together and has gone on doing so until 1922 saw the Seventh Paradise Conference, alas! we fear the last in that particular series. Foreign student conferences on apologetic lines arranged in Britain in 1915 and 1916 parallel to the British Summer Conference brought together a crowd of students, most of them refugees of very varied nations and races, some even actually subjects of countries fighting against Britain.

But it was from 1920 on that began the steady attempt to carry the Beatenberg resolutions into practice by means of international student conferences. In these conferences students from different and even hostile nations are summoned to work out together what their allegiance to the Kingdom of God must mean in both thought and action in their relations with other nations and races. Several series of such conferences have sprung into existence, each with a

International Student Conferences To-day

differing orientation and scope, but all serving the same main purpose.

The Far East has its conference, begun at the Olympic Games, Shanghai, 1921, when Christian Students from China, Japan, Korea, the Philippines, and the U. S. A. met and pledged themselves to work together for peace and understanding between their nations. This conference is to be regularly repeated. The policy will be directed by a Committee approved by the World's Student Christian Federation General Committee at Peking under the chairmanship of T. Z. Koo.

The Near East, in like manner, started a truly international student conference, dealing with elements perhaps even more explosive. Initiated by the Student Young Men's Christian Association and Young Women's Christian Association in the Robert College and the Constantinople Women's College in the spring of 1921, and repeated at Easter, 1922, the Constantinople Conference assembled in Christian fellowship Armenians, Greeks, Bulgarians, Turks, and Russians, from the two colleges, plus delegates from Smyrna and Beirut (Syria) and from Bulgaria, Roumania, and Jugoslavia, not to mention American, British, Swiss and other visitors. Every Near East and Balkan complication was represented in the person of the delegates and yet a wonderful harmony prevailed, as was also the case at the Paradise Conference in Smyrna. A thick cloud has obscured the landscape, but the sunshine of love and trust shines on in the hearts of students now so cruelly suffering from the effect of that hate. They tell us it is so. These conferences have not been in vain.

Central and Southeastern Europe, another age-long national and racial storm centre, has developed its international conference, begun indeed before the war at Ligočka. The special scope of this conference is to bring together delegates from the Movements in this area which are not yet affiliated to the Federation; there meet there delegates from the Movements developing in Austria, Bulgaria, Czecho-Slovakia (including all the National Renaissance Movements there, German, Russian, Ukrainian as well as Czech), Esthonia and Latvia (even if a bit off the map), Hungary, Jugoslavia, Poland, and Roumania, with a few visitors from Movements already in the World's Student Christian Fed-

eration. Meeting in 1921 at Sonntagsberg in Austria and in 1922 in Ceska Kubice, Czecho-Slovakia, this conference has done much to train and strengthen the leaders of young Movements, and more still, perhaps, to teach them to trust and work with one another. It will assemble again in 1923, possibly in Hungary.

Northern Europe is the scene of what is known as the Student International Discussion Conference which brings together students, as far as possible still undergraduates, from the Movements already affiliated to the World's Student Christian Federation in any part of the world. It met in 1921 at Hardenbroek as the guest of the Dutch Movement; in 1922, at Liselund, invited by the Danish Movement. This conference has the definite aim of bringing students to study the real implications of their citizenship in the Kingdom of God, especially with regard to their international and inter-racial relationships.

France and Switzerland have initiated still another variety of small international conferences, i. e., international student camps, where the conference element is tempered with ample time for outdoor life and personal intercourse. These have been remarkably fruitful in promoting goodwill and understanding. The Swiss Camp embracing practically any one who wants to come, has been held for three years past at Wilderswyl. The French Camp at Argeronne in 1921, was designed especially for foreign students studying in France and for representatives of Latin lands. In 1922, however, other Movements, including the German, were invited to send delegates, and it is on that basis that the conference will be repeated, though difficulties in finding a suitable locality caused the 1922 camp to be given up.

Departmental Conferences between the student leaders of different nations have also played an important part in establishing good international relationships. Hence deepened fellowship between the nations resulting from the conference of *Foreign Student Workers* at Beatenberg, August, 1920; the conference on *Work Amongst Schoolboys*, Basel, 1921; the conference on *Bible-study*, Hardenbroek, August, 1922. Most memorable of all such conferences, chiefly because it brought together a number of actual undergraduates who had been toiling at the same overwhelming task, was the *European Student Relief Conference*, at Turnov, Czecho-Slovakia, April, 1922.

The most difficult and yet the most far-reaching and thorough work of all, is done in what for want of a better term we must call *Crisis Group Conferences*. The leaders of the French and German Student Movements met in January, 1922, at Basel, to find out whether they could truly and truthfully co-operate in work for the Kingdom, and with deep thankfulness found they could. They hope to meet again this year for prayer together, discussion of their two Movements' work, and also, after study of each other's sources and documents, to discuss the question of responsibility for the war. A similar conference took place earlier between the leaders of the British and German Movements in Holland. At the Glasgow International and Missionary Conference, January, 1921, several small crisis group discussions took place, and the Peking Federation Conference was the scene of a series of such gatherings, i. e., those between British and Indians, Americans and Filipinos, Japanese and Chinese, Japanese and Koreans. With these, though in a full session of the General Committee with thirty-five nationalities represented, may be classed the opportunity taken by the German delegates to put before the Committee their point of view on sufferings of Germany under the Versailles Treaty, as being an obstacle to international understanding. They are now reporting to their friends in Germany with what a Christian spirit of understanding, readiness to hear and to seek truth together their representations were received.

The Future. What next? Suggestions of further crisis group meetings from the most unexpected, humanly speaking impossible, quarters. Courageous grappling with inter-racial and international questions, e. g., efforts in the United States of America towards some form of representation of coloured students at Student Movement conferences. Almost endless developments are possible through the simple machinery of the Federation!

One thing is certain. The sphere of labour of the Federation is a world where one land is torn asunder from another, by mountain torrents of prejudice and misunderstanding, or by mighty unfordable rivers of hate and distrust. Bridge-building in the sense of the Beatenberg resolution is one of the Federation's main tasks. Of all types of bridge the Federation builds, the International Student Conference has proved the most efficient.

La Conférence d'Argeronne, 1921

By JEAN GÉRARD

(*Abstract*: Argeronne, the first international conference of the French Movement, as well as its first camp attended by both men and women students, created a tradition certain to find expression in future "greater Argeronnes." The intellectual tone of the lectures was very high, especially those by Professor Abauzit on the great Swiss philosopher, Secrétan. The Bible studies and the open discussions were even more keenly appreciated. The absence of German delegates, due largely no doubt to the somewhat unpremeditated nature of the Argeronne Conference in the form it ultimately assumed, was deeply regretted by all present. There was thoroughgoing and completely unbiassed discussion of international problems. The spirit of the conference was one of brotherly love; very soon the representatives of the different nationalities felt themselves at home in France, as if Argeronne had been a city in the ideal Empire of the W. S. C. F.)

C'EST en 1921 pour la première fois que le terme de conférence fut officiellement employé dans la Fédération Française pour désigner une réunion d'étudiants et d'étudiantes. Que ce mot, pris dans ce sens, soit un anglicisme, il est impossible d'en douter bien qu'il soit devenu d'un usage courant depuis quelques années. Si je signale le fait c'est parce qu'il me semble que ce mot nouveau désigne vraiment une chose nouvelle, —parce que, en vérité, la Conférence d'Argeronne a différé par bien des points des Congrès et des Camps à quoi les étudiants de la Fédération Française sont habitués.

Et cependant la Conférence Internationale d'Argeronne a bien été une chose française: elle répondait vraiment à des tendances profondes qui s'étaient révélées peu à peu dans les diverses associations; elle marque bien le terme provisoire d'une évolution. Et c'est pour cela précisément qu'Argeronne a créé une tradition. Si 1922 n'a pas vu de conférence semblable, on ne peut en accuser que des difficultés momentanées et d'ordre matériel: des candidatures nombreuses avaient déjà été reçues et les espoirs fondés sur le "second Argeronne" étaient grands lorsqu'il fallut renoncer à ce projet. Mais 1923 verra ce "plus grand Argeronne" que tous ont réclamé en 1921.

Argeronne a été une conférence inter-confessionnelle, une conférence mixte (ceci par rapport au sexe des campeurs), une conférence internationale.

Et d'abord une conférence inter-confessionnelle. C'est en effet

l'une des caractéristiques de la Fédération Française que de faire appel à tous les chrétiens, sans tenir compte des confessions particulières : protestants et catholiques peuvent y collaborer, y affermir leur foi commune, y éclairer leurs convictions respectives. Mais si le nombre des étudiantes catholiques appartenant à la Fédération est relativement assez élevé, il n'en va pas de même chez les étudiants ; et ceci explique pourquoi il est fort rare qu'un catholique pratiquant assiste à un camp d'étudiants. A Argeronne au contraire, grâce à l'appoint des délégués étrangers, la proportion des étudiants catholiques des deux sexes était assez forte, et il y avait quelques étudiants orthodoxes. D'autre part, d'autres campeurs représentaient des éléments tout autres : chrétiens qui n'avaient pas voulu se rattacher à une église ou libres-penseurs qui ne connaissaient du christianisme que "l'angoisse chrétienne."

Il est peut-être encore plus frappant que Argeronne ait été une conférence mixte. Jadis je rencontrai à Londres une étudiante française qui faisait ses études en Angleterre et qui appartenait au "Student Movement" anglais ; elle me dit combien elle avait été étonnée d'apprendre qu'il y avait en France une Fédération correspondant au "Movement,"—puis surtout combien elle était indignée à la pensée que étudiants et étudiantes y formaient des associations séparées. Il est bien vrai qu'il existait encore récemment en France de violents préjugés contre toute association où jeunes gens et jeunes filles pourraient se rencontrer. Et c'est pourquoi, lors de l'entrée des étudiantes dans la Fédération Française, on a jugé préférable de créer des associations d'étudiantes entièrement autonomes. Mais depuis plusieurs années, notamment depuis la guerre, un rapprochement a eu lieu : les cercles mixtes ont groupé étudiants et étudiantes d'une même Université ; et dès le début d'ailleurs, mais de plus en plus dans les temps récents, les Congrès annuels ont réuni les délégués des deux sexes de toute la France. Mais jamais encore on n'avait organisé de camp mixte.

Tant au point de vue du rapprochement des confessions qu'à celui de la collaboration des étudiants avec les étudiantes, les résultats d'Argeronne furent concluants : l'harmonie fut entière. Protestants, catholiques, orthodoxes, libres-penseurs et penseurs libres approfondirent en commun leurs convictions philosophiques et religieuses. D'autre part entre les étudiantes et les étudiants

latins les rapports furent dès l'abord aussi francs et aussi aisés qu'ils peuvent l'être entre étudiants et étudiantes *nordiques*; . . . et c'est peut-être une légende qui s'en va. Mais il faut bien noter que cette bonne entente dans un cas comme dans l'autre n'a été rendue possible à Argeronne que grâce au lent et courageux travail des associations. Et c'est là ce qui permet de dire que la Conférence d'Argeronne est l'aboutissement de toute une évolution.

Le caractère international d'Argeronne révèle aussi l'une des tendances nouvelles de la Fédération Française. Certes, il était déjà arrivé que des étudiants étrangers assistassent à des camps français, mais toujours en petit nombre; lors des Congrès aussi une place d'honneur est réservée aux délégués étrangers. Mais c'est à Argeronne pour la première fois qu'on a pu voir un grand nombre d'étudiants étrangers réunis en France pour assister à des conférences, à des discussions, à des séances d'étude organisées par la Fédération Française, en langue française. Les diverses associations avaient été frappées par la situation des étrangers d'origine latine ou slave qui, venus en France pour y faire leurs études, y avaient trouvé la *science*, mais sans y trouver aucune *foi*. Des efforts avaient été tentés dans divers centres favorables pour intéresser ces "déracinés" à l'oeuvre de la Fédération. Et Argeronne devait être un lieu de réunion pour ces étrangers domiciliés en France et pour quelques délégués des nations latines et slaves particulièrement soumises à l'influence de la culture française.

Or il s'est trouvé qu'un assez grand nombre de "Nordiques" ont manifesté le désir de venir à Argeronne. Les dirigeants n'ont pas cru devoir s'y refuser. Et ainsi, de facto, la conférence d'Argeronne est devenue une conférence internationale. Cela n'a été possible que parce que le problème international avait déjà été présenté dans les associations et parce que l'angoisse des questions internationales se faisait sentir en France comme dans tout le monde. Mais l'hésitation entre les deux formules, formule latine et formule internationale, explique l'absence de certaines nationalités, absence qui a été fort regrettée dans le courant de la Conférence.

Que cette transformation, cette évolution d'Argeronne devenant une conférence internationale n'ait présenté aucun

inconvenient, cela ne peut être soutenu. Les discussions intellectuelles, philosophiques, religieuses y ont sans doute perdu de leur intérêt. Mais il me semble indéniable que l'esprit de la Conférence y a gagné et que c'est le caractère nettement international d'Argeronne qui en fait le plus grand charme dans le souvenir de tous les campeurs.

En parcourant le programme de la Conférence, on est frappé d'abord par le grand nombre de réunions quotidiennes : en général deux conférences le matin, une séance de discussion l'après-midi. Or la plupart des étudiants ont assisté à toutes les réunions, ce qui montre un réel intérêt ; c'est que vraiment le programme, si chargé qu'il fût, n'en était pas moins très intéressant. On ne peut parler de toutes les conférences, mais il importe de citer parmi les orateurs Monsieur le Pasteur J. Benoit qui traita en deux conférences du Problème de la Souffrance, qu'il a spécialement étudié, et Monsieur le Professeur Fr. Abauzit qui, dans cinq conférences nourries, nous parla de "L'Enigme du Monde et sa solution par Charles Secrétan." Monsieur Abauzit, traducteur de William James, a consacré de longues années à l'étude de Secrétan, philosophe dont on peut critiquer la méthode, mais dont on est contraint d'admirer la poésie, l'élan religieux, la sincérité. A la suite de cette longue étude, Monsieur Abauzit a publié l'année dernière sur Secrétan un travail que les critiques se sont accordés à juger de valeur : et ce sont les bonnes feuilles de cet ouvrage dont il a donné la primeur aux campeurs d'Argeronne. L'exposé de Monsieur Abauzit fut comme les autres conférences, suivi avec intérêt : de nombreuses critiques s'élevèrent, de longues discussions eurent lieu. Mais il est nécessaire de noter qu'un très petit nombre d'auditeurs,—et surtout des Français,—prit part à ces discussions et que la plupart des hôtes étrangers d'Argeronne restèrent silencieux.

Je ne crois pas qu'il faille en chercher la raison dans la difficulté de la langue. Je serais plutôt porté à attribuer le manque de succès,—tout relatif d'ailleurs,—des discussions qui faisaient ainsi suite aux conférences à un manque d'homogénéité dans l'auditoire. Le degré de la culture philosophique était trop divers chez des étudiants d'âge variable et d'éducation différente pour qu'une discussion de cet ordre pût être générale. Et à ce point de vue particulier, il eut été préférable que le plan primitif, celui

de la conférence "latine" fut respecté. Ou plutôt, il vaudra encore mieux à l'avenir que les discussions philosophiques soient réservées pour des réunions encore plus homogènes,—conférences nationales par exemple,—pourvu qu'il soit fait très largement appel à la collaboration de délégués étrangers assez entraînés dans ces questions pour pouvoir comprendre un point de vue différent du leur.

Je ne dirai que quelques mots des études bibliques dirigées par Mademoiselle de Dietrich. Là également la discussion était difficile, et d'autant plus que la culture biblique des divers participants était plus différente. Bien peu sans doute éprouvaient le désir de discuter, et la méditation apparaissait plus fructueuse que le vain bruit des paroles après ces séances où nous avons vu "les auditeurs de Jésus," la foule, matérialiste et violente, mais en qui peu à peu s'éveillent des consciences d'hommes, les représentants de la tradition armés de leur orgueil de justes, les disciples humbles et fidèles,—la méditation seule convenait devant la naissance à l'entour du Christ de caractères fermes et virils. Mais ce qui a été ainsi possible avec un sujet très vaste et en grande partie historique, cette inertie du groupe, cette "omnipotence" de la directrice du cercle d'études transformée en véritable conférencière, serait devenu impossible, ou à tout le moins très difficile avec un sujet à la fois plus restreint et plus psychologique. Si bien que là encore, le groupe peu nombreux et très homogène apparaît comme préférable à l'auditoire international.

Je crois qu'il était nécessaire de faire les quelques réserves qui précèdent et qu'il sera bon d'en tenir compte dans les prochains camps internationaux. Mais c'est seulement après coup que ces observations pouvaient se présenter à l'esprit du critique le plus sévère. Le sentiment qui a dominé toute la conférence a été un sentiment de joie reconnaissante à constater l'union fraternelle qui donnait une âme commune à ces étudiants venus des quatre points cardinaux et groupés pour quelques jours sur le sol français.

C'est une question que se posent beaucoup de membres du "World's Student Christian Federation" que de savoir comment accueillir dans leurs associations nationales les étrangers qui y viennent. Il me semble qu'à Argeronne le problème s'est résolu de lui-

même,—et cela sans doute parce que l'élément français était numériquement assez faible. Les deux premières journées furent employées à faire connaissance, à lier amitié; et là sans doute les étudiants français, en leur qualité d'hôtes, durent servir de trait d'union. Mais bien vite, les quelques Français perdus parmi les autres nationalités, chacun cessa de se sentir en France et se trouva transporté dans cet état idéal qu'est le W. S. C. F. Que tel groupe fut formé d'un Chinois, d'un Portugais et d'un Hollandais ou bien d'un Tchèque, d'un Malgache et d'un Français, qu'importait! Et quelles extraordinaires découvertes! Durant une longue promenade avec un médecin chinois, je m'aperçus qu'il caressait depuis longtemps des projets de tous points semblables à certains que j'ai formés jadis et auxquels je n'ai jamais renoncé depuis.

Cette communion des esprits et des âmes était telle qu'elle a beaucoup plus agi que les discussions philosophiques sur ceux qui étaient venus à Argeronne en chercheurs. Tel campeur disait, vers la fin de la conférence, qu'il se sentait plus près du Christ, non à cause de ce qu'il avait entendu mais à cause de ce qu'il avait vu et ressenti. C'était bien là l'impression générale et c'est la franchise qui résulte toujours d'une telle communion qui donna toute leur valeur aux deux activités dont je désire encore dire quelque chose, les séances de travail et le culte du soir.

Plusieurs sujets choisis à l'avance furent discutés par tous après une courte introduction faite par un étudiant. Cette méthode présente de gros avantages: l'introducteur n'ayant le temps d'indiquer que les grandes lignes du sujet, le sujet choisi peut être beaucoup plus vaste, par suite la discussion peut être beaucoup plus fournie et les auditeurs devenus interlocuteurs y prennent un intérêt d'autant plus grand. Les sujets choisis étaient: "L'Attitude de la Fédération à l'égard des partis politiques et économiques," "L'Attitude de la Fédération à l'égard des Eglises," "L'Attitude de la Fédération à l'égard des questions internationales."

Certains sujets sont passionnants en eux-mêmes, mais il était surtout intéressant d'en discuter entre gens appartenant à des pays différents. Mais aucun sujet ne venait plus à son heure, aucun ne pouvait paraître plus dangereux, aucun ne valait tellement la peine d'être traité que celui des rapports internationaux.

Cette question n'a pas été débattue à Argeronne d'une manière académique, mais bien d'une manière précise et franche. Monsieur Lacroix, qui, en sa qualité de secrétaire de la ligue de la Jeune République, représentait un parti politique, important moralement quel que soit le nombre de ses adhérents, avait montré au préalable que l'enseignement du Christ, par des préceptes précis et surtout par le précepte fondamental "Tu aimeras ton prochain comme toi-même," doit nous apprendre à vivre en bonne intelligence avec tous les peuples. Dans la discussion, les problèmes d'ordre politique et diplomatique furent abordés, celui des réparations, celui du Traité de Versailles, celui de l'antimilitarisme actif. Mais bien vite on en revint à ce qui pour nous, étudiants du W. S. C. F. est le point important, le problème immédiat, au rapprochement des associations allemandes et françaises adhérant au W. S. C. F. D'un accord *unanime* tous les membres du Mouvement présents à Argeronne déplorèrent l'absence des étudiants allemands et *tous* manifestèrent le désir qu'à la prochaine conférence internationale ayant lieu en France, des délégués soient envoyés par les associations allemandes. Et ce qui plus que tout autre chose nous a rendu pénible l'impossibilité où la Fédération Française a été d'organiser un camp international cette année, c'est d'être obligé de remettre à l'année prochaine à recevoir des étudiants allemands qui partagent notre foi en la venue d'un monde meilleur, d'une Europe nouvelle où les peuples se manifesteront leur fraternité d'une manière efficace.

Il y a pourtant eu certains moments, durant la conférence d'Argeronne de 1921, où nous avons senti la présence parmi nous de nos frères d'Allemagne et plus généralement de tous ceux qui n'étaient pas présents dans la chair, c'est durant les cultes du soir. Ces cultes, très simples, étaient dirigés par les étudiants à tour de rôle. On ne peut rien en dire, sinon qu'ils réalisaient l'unité spirituelle de tous ceux qui étaient présents entre eux et avec tous les absents. Durant le culte, chacun se retirait en soi-même et là il trouvait Celui qui a fait de la première Conférence d'Argeronne un élément de joie, de force et de certitude dans la vie de ceux qui y ont assisté.

Two International Conferences

By MARGARET WRONG

DURING the week before and the week after Easter, 1922, two international conferences were held in Czecho-Slovakia; the first was the Turnov Conference of the European Student Relief, planned that students of countries which had given to and received from the Relief might meet together; the second was the Ceska Kubice Conference of leaders of Student Christian Movements of Southeastern Europe. The conferences were distinct in object, in form, and, for the most part, in representation. The Turnov Conference met to consider economic conditions in the universities of Central Europe and, in the light of the experience of two years' work, to face the future; the Ceska Kubice Conference met for joint study of the life of Christ and of Christian fundamentals. The programme of the Turnov Conference was drawn up by delegates after arrival when the chairman was also chosen; of set speeches there were none; the eighty delegates met to share experience and confer together. The programme of the Ceska Kubice Conference, on the other hand, was carefully worked out; time was reserved for discussion among the sixty delegates, but this took a secondary place. The Turnov Conference represented thirty nations; the Ceska Kubice Conference represented fourteen or fifteen. A few people were delegates at both conferences but this was not the general rule. Though at Turnov delegates met to consider economic conditions while at Ceska Kubice they met to study Christianity, the fundamental experience at both conferences was the same, the experience of a new spirit of unity.

It is true that both conferences laboured under certain technical difficulties which might be lessened in the future. The chief of these was lack of adequate arrangement for interpretation, which threw an impossibly heavy burden on the chairman in each case. In connection with the problem of language it may be well to emphasize the advisability of making French and German major languages at conferences like Ceska Kubice where the majority of delegates are more familiar with these languages than with English, and have private translation for English-speak-

ing people when necessary. There is often too little reciprocity in the use of languages on the part of English-speaking peoples.

At both conferences sports, music, and entertainment provided by the various nations helped friendly intercourse and understanding. When Ukrainian students were singing their folk songs a Polish student joined and sang with them. Few delegates will forget the informal gatherings on the last evening of each conference, when, at Turnov, delegates joined hands and sang the air, if not the words, of "Auld Lang Syne," and at Ceska Kubice each delegation in its own tongue thanked the Czech students for their unfailing hospitality—it was an occasion on which a babel of tongues expressed a common purpose, not confusion.

The programme of the Turnov Conference, drawn up by the delegates, was, in its scope, a surprise to those who had called the conference. It fell into three main divisions: reports on economic conditions in the universities, reports on how these conditions are being met, and a consideration of the future. Six commissions were chosen which facilitated the work of the general sessions by preparing material for them. The conditions outlined in the reports from Central European countries and from Russia were very bad, but the schemes on foot to meet these conditions were shown to be surprisingly varied—student kitchens, clothing stores, book shops, workshops of many kinds, and building schemes were included among them. Not the least valuable part of the conference was the sharing of ideas through these reports. Delegates went back to their countries eager to develop what had been successful in other universities and were filled with new hope for the effort. It was shown that in many universities co-operative schemes had been incorporated as permanent factors in university life. The consensus of opinion of the conference was that "self-help is the best means of dealing with the material needs of students," and that the duty of labour is the condition of benefit. Capital for the initiation of self-help schemes was shown to be needed. It is lamentable that, since Turnov, the fall in the German and Austrian currencies has put back development indefinitely and thrown out all calculations made at the time.

Two years of work on Student Relief Committees in the universities of Central Europe, two years of effort to assist these universities by students outside Europe was shown to have pro-

duced a student movement which discovered itself at Turnov. The speed with which the commissions worked was evidence of a common experience; the attitude of the national groups towards each other and the personnel of the delegations showed the result of two years of administration without regard to race, creed, or politics. The Austrian delegation, for instance, on Gentile recommendation, included a Jew in its number; the delegation from Prague represented the various national groups at work there. It was not long before the spirit of co-operation manifested itself in the consideration of future policy. A member of the Austrian delegation spoke of the common bonds uniting all students and of the necessity of an effort on the part of all countries to help the universities of Russia because they were in greater need. This resolution was supported by the conference. "Whether material relief schemes are continued in our universities or not, the spirit of co-operation which made them possible must continue, for in that spirit is the hope of the future," was another expression of opinion from Central Europe.

The determination of the students to face fundamental causes was a revelation. They insisted on a commission on the relation of the European Student Relief to International Fellowship and World Peace. A delegate from Central Europe said, "I, for one, am not willing to give time and strength to the attempt to improve conditions in the universities unless we face the cause of those conditions. We know that war is the cause. As students we must consider our common responsibility for peace." So it came to pass that the final meeting of the conference followed on reports of practical means of promoting co-operation between students the world over and centered round discussion of a resolution emphasizing the responsibility of all students for discovering the way of peace. Discussion was long and intense and showed the deep conviction which animated those who had passed through two years of creative work against the background of war and revolution. Turnov was not only a record of mutual accomplishment but a revelation of international fellowship and goodwill between students. In the words of a delegate, "We do not agree in creeds and confessions and this was an economic not a religious conference, but all the same it's the most religious thing I've ever been at."

The Ceska Kubice Conference marked progress during the year that had elapsed since the first conference of the kind was held. There was not the same suspicion and strain when delegates first met; there was a sense of responsibility for the conference on the part of several delegations. The Bible Study Groups in French, German, and Russian, which, with a time for study, took the greater part of the morning, were regarded as the most valuable part of the programme by many. These were followed by a series of addresses on the meaning of suffering, relativity and certitude, morality and religion, nationality, the social consequences of Christianity, and communion with God. An addition was made to the programme at the request of delegates in the shape of an early morning meeting for prayer which was well attended by delegates of many different communions; on several occasions students conducted this meeting which was one of many signs of a common purpose among delegates.

The failure of the programme, in so far as it failed, lay in the unsatisfactory character of several of the evening meetings which had been reserved as a time for discussion that did not materialize, and in the lack of a series of addresses on Christian Fundamentals. An attempt had been made to get speakers from four or five of the Central European countries. What was gained in wide representation and variety of approach did not compensate for the lack of a coherent series of lectures. Many languages and forms of religious expression made it difficult to get a united approach immediately. It is possible that a Bible Study School is a necessary preliminary for the most successful development of such conferences as that of Ceska Kubice. There was an obvious need of united thought on the implications of Christianity and for more corporate study of the life of Christ as a corollary of this. It is necessary to consider whether the Student Christian Movements are doing liberal and constructive thinking on the way of Christ for this day and generation, or whether they are failing to meet the challenge of the universities and the world.

Yet Ceska Kubice became a united group as delegates studied together the personality of Christ and tried to see life in the light of His teaching. That such common study and search was possible between people of different nations was a new experience

to many there. On the last evening a Ukrainian delegate said, "I came with many misgivings. It did not seem possible that peace on earth could be achieved, but this conference has proved to me that it is possible. I think now that peace can reign in the Ukraine, in Poland, in Russia, that the New Testament shows the way, that a new light will dawn and the Kingdom of God be founded." A Polish delegate expressed sympathy for the sufferings of the Ukraine and said, "I have had a great experience, that of being able to be brothers in Christ." It was in this spirit that delegates went their several ways, knowing full well that the way of Christ is not easy but believing that in the love of Christ is power.

Turnov and Ceska Kubice were alike in this, that there was a common experience of the possibility of relationships between nations based on love and goodwill and common sacrifice. "We know, because we have experiences," was the position of many delegates at both conferences. At both there was a profound conviction of the part students must play in leading society towards a new order where peace and goodwill shall reign and that this leadership will mean sacrifice. They were alike in a growing spirit of understanding between the representatives of different nations. One delegate said, "I did not know so much friendship was left in the world"; another said, "I want to go away and think, for my preconceived ideas about national barriers have been shaken; here there is no distinction between friends and enemies; all are friends." Both conferences have resulted in further intercourse between delegates through correspondence, and exchange of visits and efforts to promote better understanding by reports on various countries. Delegates left both conferences talking of meeting again next year and there is no doubt but that both conferences should be repeated.

That the Federation can call such international conferences to-day in Europe shows the confidence with which it is regarded; it is also indicative of the service which it must render to national movements and groups of students, who, by reason of racial and national barriers, are not in a position to take the first step. On the Federation at the present time rests the responsibility of providing channels of intercourse between students of many lands.

Die entscheidende Frage des Weltbundes

Ein Wort zur internationalen studentischen Aussprache in Liselund (Dänemark)

By JOHANNES WEISE

(*Editor's Note*—The following are a few of the pithiest sentences from Dr. Weise's thoughtful and concise comments on Liselund published in *Mitteilungen*, October 15, 1922. The initial quest of the conference—the meaning of the "Kingdom of God"—gives rise to a striking comparison of the German and the Anglo-Saxon conception. "The Kingdom of God is for us primarily *God's Kingdom*," says Dr. Weise, whereas among the Anglo-Saxons "men of high idealism, seeking to shun outworn, theologico-dogmatic concepts," convey the impression of "being in danger of giving up with the old words the content as well," particularly in their conception of God. Discussion of this subject and of the international question was frank and rewarding, though the latter topic had a tendency, in the author's opinion, to give rise to special social and economic questions, which future conferences would do well to leave to specialists, seeking themselves to find more efficient ways of bringing students to Christ.)

SOWOHL in Hardenbroek wie in Basel und nun auch in Liselund begann unsere gemeinsame Arbeit mit einer Darlegung, was wir unter "Reich Gottes" verstanden. Ganz abgesehen von der Gefahr der Verallgemeinerung, möchte ich hier noch einmal ausdrücklich betonen, dass den lebendigen Christen in Deutschland die soziale Seite des Evangeliums recht klar geworden ist. Ich gebe gern zu, dass es vor dem Kriege anders war und dass wir durchaus noch nicht mit uns zufrieden sind. Aber wir Deutsche sind—ob wir es wissen oder nicht—alle "religiös-sozial." Dennoch wehren wir uns unwillkürlich gegen die Art, wie die soziale Botschaft von den Angelsachsen betont wird. Ich weiss sehr wohl, dass viele angelsächsische Christen gegen diese einseitige Betonung kämpfen. Dennoch finden wir dort Männer eines hohen Idealismus, die vorgeben, nur die abgebrauchten theologisch-dogmatischen Begriffe vermeiden zu wollen, und von denen wir den Eindruck haben, dass sie leider mit den alten Worten auch den Inhalt aufzugeben drohen. Und was uns am meisten bewegt, ist, dass diese Abweichung am deutlichsten im Gottesbegriff zum Ausdruck kommt. Wir betonen, dass das Reich Gottes für uns in erster Linie Gottes Reich ist.

Es war eine grosse Freude für mich, dass wir in Liselund diese letzten Fragen so offen besprechen konnten. Wir versuchten, klar zu machen, warum wir in Sorge sind, wenn man den Namen

Gottes lieber durch das Wort Liebe ersetzt, mit der Begründung, dass Gott abstrakt und Liebe konkret sei. Für uns ist Gott keine Idee, sondern eine Tatsache, ja die einzige Wirklichkeit. Gott ist für uns der heilige, allmächtige Wille, der uns and die ganze Menschheit richtet. Er der Schöpfer, wir seine Geschöpfe. Und weil es ihm wohlgefiel, sich uns in Christo zu offenbaren, so bleibt uns keine andere Stellung als die des gläubigen Gehorsams und damit auch der Beugung unter sein Wort.

Dass diese Fragen im Mittelpunkt unserer Tagung standen, dafür sind wir dankbar. Ich habe wenigstens noch keine Weltbundtagung erlebt, wo wir so sehr um die Zentralfragen gerungen hätten. Dass wir das tun konnten, war nicht ein Vorbeigehen an jenen anderen Fragen, die sonst die Völker trennen. Dennoch brauchten wir nicht viel über politische oder geschichtliche Fragen zu reden, denn die gegenseitige Achtung vor des anderen Überzeugung und des anderen Schmerz war vorhanden, ebenso zum Beispiel eine völlige Übereinstimmung über die wirtschaftliche Unmöglichkeit des jetzigen "Friedens."

Weiter wurde uns die starke Vermengung der politischen mit den wirtschaftlichen Fragen klar, und wie sehr wir zunächst der Sachkenntnis bedürfen, bevor wir urteilen können. Darum wurde am Schluss der Tagung der Wunsch laut, es möchten künftig Professoren als Autoritäten hinzugezogen werden. Ich glaube jedoch, dass es besser ist, wenn wir versuchen, in den Aussprachen tiefer zu gelangen, die Lösung der Spezialfragen lieber den Spezialisten überlassen und von den eigentlichen Glaubensfragen sprechen, die uns doch alle als christliche Studenten bewegen müssen. Vielleicht sollten wir auch mehr von den studentischen Fragen sprechen, woher es kommt, dass unsere Bewegungen in Europa meist nur geringen Einfluss besitzen, damit wir lernen, besser als früher, Studenten zu Christus zu bringen. Nicht enger, aber tiefer möchte ich das Ziel dieser Aussprachen gefasst sehen. Doch soll das Letzte keine Kritik an Liselund sein.

The Task of the Federation

By FRANCIS MILLER

DURING the latter half of the nineteenth century it was comparatively easy to be optimistic. But to hope in a day when the civilization which preceding generations have built in these Western lands at such stupendous cost is apparently beginning to crumble—that is a different matter. There is no denying that on the surface of things the prospect for general human improvement in Europe in our day seems small.

Few people are in a better position both to see and to interpret the signs of the times than those who view the world from the vantage ground of the World's Student Christian Federation. Into the midst of almost unrelieved darkness the spirit of the Federation does throw a ray of light. Will this light increase? Will it illumine the way? These are questions for the Federation itself to answer. God is undoubtedly calling it to a herculean task. It seems, therefore, worth while to examine the nature of this task, and to inquire what should be our approach to it.

As one observes the *Untergang* of European society he is impressed with the fact that this process of political and economic disintegration is for the most part due to the absence of a common spiritual bond within that society which could mitigate as between peoples the violence of their mutual animosities, and serve to diminish the possibility of complete disruption. There seems little likelihood that this *Untergang* will be arrested as long as the present spiritual disunion and antagonism continues. For the time being Europe remains without any group of people who might act for her as a conscience. Every voice that is heard above the tumult clamours for its own party or tribe or class or sect. With the notable exceptions of Dr. Nansen and Lord Robert Cecil there are few who are willing to plead the cause of humanity in international relations.

Let no one imagine that Europe is suffering from a plague peculiar to itself. The symptoms of the same malady are observable in America and the East as well, and unless its course

is stayed equally devastating effects will in due time appear there also.

It might be supposed that the Christian Church would function as the unifying spiritual agency needed within human society. In fact our idea of what this unifying agency ought to be is largely derived from the Church's theory of itself. There is the assertion that those who share in its fellowship thereby achieve true universality, experience a love which transmutes all hatreds, and acquire a zeal for truth which is the prerequisite of sound political development and peace. Such are its claims. But the plain fact is that these affirmations rarely extend into the sphere of international living—from which no one can now escape. There is hardly a sense in which the *universal* Christ—whom Paul knew—can be said to rule in the Church called by His name. Instead nearly every nation has its own particular religious society or societies, retaining only so much of the teaching and spirit of Christ as is compatible with the racial temperament or nationalistic ambitions of its people.

These nationalized denominations usually preserve the type of institutions peculiar to a catholic religion, but the very character of their organization *within* one state tends to render their claims and protestations impotent. Thus without adequate guidance from the Church as to what the Christian religion should mean for him at a time when war, revolution, and the emergence of new social forces and conditions are bringing into the range of his experience hitherto unheard of problems demanding moral judgment, the ordinary man is losing a sense of the reality of his religion. The consequence is that over the whole world men are transferring their allegiance from the Christian God to a deified nation-state.

Speak to a man in Europe—would to heaven it were only in Europe—about religion, and if he is a Christian of sorts he may be interested, but speak to him about his nation and the man is transformed. His whole emotional nature is at once aroused. It is plain what the centre of his affections is. This is his religion: the Nation has become his God.

One thing alone seems certain: that the perpetuation of this cult of the Nation, which has consecrated hatred and made war its sacrament, guarantees the completion of the *Untergang*.

Under such conditions the only hope for the future of mankind lies in the emergence of a truly Universal Church of Christ which, as a spiritual society, takes no cognizance of political and racial discriminations, but is in eternal antagonism to that form of ingrowing patriotism now prevalent, and serves as the common spiritual bond necessary for salvation.

It is for this reason that one can without presumption speak of the significance of the Federation. Small and weak as it now is, it is admittedly an embryo, but one within which if I mistake not may be found a promise of the kind of life which Jesus died to give the world, and in which there is no distinction between American and German, Anglo-Saxon and Oriental, foreigner, black man, slave or free—but Christ is everything and everywhere.

The germ of such a brotherhood is there. Whether its infinite possibilities are to be realized largely depends upon the Federation's development during these next few years. With wise leadership it ought to be able to develop steadily towards a real Student Christian International. The Universal Christian Church will obviously be something more than a series of national churches on amiable terms with each other. If the Federation is to be a promise of the spirit which will characterize the true Catholic Church it will increasingly become a society in which the enlargement of life and enrichment of truth are attained through its members' sharing in whatever distinctive racial gifts they may possess.

In the origin and during the early years of the Federation it was inevitable and necessary that it should function chiefly as a connecting link between friendly national Movements. The time has now come when the Federation must move on to another stage—in which it will be thought of rather as a world-wide fellowship of students than as a collection of separate national student organizations. It should now take advantage of the existing bonds of goodwill to devote itself to a search after the implications of its faith in the corporate life of the world. As representatives of various races and nations we must examine together the issues which have put our common Christianity to such a violent strain and which give promise of doing so again.

This involves first of all an attempt to formulate a conception of the nation and of one's duty as a citizen which will be Christian, and to re-interpret the idea of patriotism in the light of this conception. I take it that this is the great task of Christianity in our generation. The Church's failure to have a view of these matters compatible with the spirit of its Master has added enormously to the horror of these past years. Certain it is that the spiritual vitality of the Federation will in the future depend largely upon its anxiety to test the validity of the ideas upon which the organized relationships of nations rest by the truth which it sees in Christ, believing that God purposes in the fullness of time that all things (including the fabric of a world society) should be gathered up in Him. The fellowship within the Federation—which is desired—will emerge as rapidly as men and women appear who long to know what the Will of God means for the corporate life of humanity, and to hasten the day of its doing. Its members will be seekers after the City of God, and they will find their unity in the Quest.

Much can be done in this direction by the efforts of each national Movement among its own members, but I am convinced that the national Movements cannot singly accomplish all that is required. It will be necessary for them to consider more earnestly how through the Federation they can collectively be of greater service in giving a common lead. There seems to be a growing consciousness among both the student members and the secretarial staffs of various Movements that something of this sort is required.

Obviously a mere increase in organization will of itself accomplish nothing. Granted, however, an increasing demand for co-operative thinking and activity between the Movements, new means will have to be devised for rendering this possible. In spite of a very imperfect knowledge of the present policy of the Federation, I venture to append the following suggestions which seem to me to indicate the proper line of advance, though there are no doubt immense difficulties in the way of their early realization.

1. The policy of the Federation should look toward the formation of regional international councils each representing a group of

national Movements sufficiently near to make occasional intercourse between them feasible. These councils might bear somewhat the same relation to the Federation as the Field Councils in America bear to the American Movement. The delineation of the areas served by these councils should be extremely elastic and readjustments in the grouping of Movements should frequently be made in order to prevent rigid divisions within the Federation along continental or racial lines. The Federation should have a field secretary in each of these areas, who in addition to his other duties would serve as the secretary of the regional council. He would also spend more time than is possible at present with a limited staff in bringing the international message of the Federation to the eager national Movements within his area.

2. One of the more important functions of a regional council would be to conduct an annual International Student Discussion Conference similar to those held for Europe at Hardenbroek, 1921, and at Liselund, 1922, to which should be invited every national Movement in the Federation.

3. The regional secretary should also be empowered to send out calls for special conferences on any subject which a certain proportion of the national Movements within his area wished to consider.

4. In time it should be possible to appoint occasional international commissions of expert people within these different areas, to consider some of the more difficult problems relating to the implications of our faith, and to prepare summaries of their conclusions for circulation throughout the Federation.

5. Direct student membership in the Federation through membership in a national Movement is, I think, worth careful consideration. I am sure that sooner or later the fact of membership in a national Movement ought to carry with it direct personal affiliation to the Federation.

6. The initiation of work on this scale would necessitate a larger headquarters staff. Among the more important additions should be a literature secretary who would help to make available the best publications of each Movement for the entire Federation, and would publish on the Federation's own account. It

would be the task of headquarters to co-ordinate the work of secretaries, conferences, and commissions belonging to the different regional groupings, and to disseminate throughout the national Movements the reports and recommendations arising from the activities of the various regional councils.

Liselund, August 31—September 5, 1922

The Second Student Discussion Conference on International Questions

By H. L. HENRIOD

THE first international student discussion conference held at Hardenbroek a year ago, had been an experiment, a bold step, crowned with success. It gave faith and enthusiasm to the organizers of the second conference and some of the Movements not represented or insufficiently represented in 1921 sent carefully chosen and very fine delegations to Liselund.

The Danish Movement had made splendid preparation, and our host and his household and our fellow students from the Danish Student Christian Movement did everything to render our stay in Denmark a delightful experience. There were representatives from all the European Movements except that of Hungary, and also a good American delegation. The conference was not large, but very representative; save for a few secretaries it was a real student gathering, including men and women from fourteen different nationalities, students from all faculties—altogether forty-seven persons.

The conference lasted six days. Every day we started with a short devotional meeting, the remainder of the morning being divided into two sessions of discussion, followed in the evening by a third. The whole afternoon was left free. There were five main topics on the programme, each of which kept us busy the better part of one day. The last day we spent in drafting and discussing the various resolutions finally adopted.

An international conference cannot meet without practical difficulties, especially in the way of languages. Each one entrusted to introduce the various discussions was therefore requested to

give a brief resumé in two languages before reading his paper in a third. The conference was also divided into three language groups and after every speech, say in French, the interpreters into English and German translated to their respective groups what had been said. It was of course a slow process, but it proved most useful, and the delay gave much time for weighing and preparing carefully any contribution to the discussion.

I. The first subject to be discussed was also the most important. The question put to the conference was: What Do We Mean by the Kingdom of God?

Even in the introductory papers two points of view were evident: (1) "The Kingdom of God is a growing ideal requiring the constant adaptation of present practice to the enlarging ideal. The great departments of life cannot be transformed without the spirit of the Kingdom and the Kingdom cannot be complete without them." (2) "The Kingdom cannot be seized: it must be given by God . . . The Kingdom of God is the belief that our faithfulness will release the power of God to create bigger things."

The discussion was most interesting in the way it brought forward how fundamental the question was in our various associations and how eager each delegate was that the conference should be clear on this cornerstone of any further discussion. We came to a dead-lock. Then a small commission was set to work and brought back the three following questions: (a) Is the Kingdom of God the result of God's action or does it imply a human effort? (b) Is the Kingdom of God to be realized in the present world or does it imply different conditions which can be fulfilled only in heaven? (c) Does the Kingdom of God mean only a relationship between God and individual human souls or does it imply a social order?

This made the discussion more fruitful. It became quite clear to all that the Kingdom of God implied both God's will and action and human effort as well, also that the relationship between God and men is primarily a personal relationship but that it implies also a transformation of the social order in which we live into an order of justice and love according to God's purpose. The following resolution was adopted:

We were all united in seeking to realize the Kingdom of God, which for us means the reign of God's will and love in all our human relationships. This will is revealed to us as perfect love in Jesus Christ. We saw the tremendous difficulties which are hindering the coming of the Kingdom in the present world situation. In facing these difficulties several lines of thought became evident:

Some expressed the profound conviction that the realization of the Kingdom depends on its being the Kingdom of *God*, the living God, on Whom they wait in obedience and trust, without asking the ways in which He will lead the world.

Some seeking to realize the Kingdom emphasized that the power to transform society comes from trying to live the kind of life which Christ lived, and for them the Kingdom is realized just in so far as they express in all their relationships those values for which Christ lived.

We felt that many of the differences in point of view are based on differing conceptions of God, and we recommend to the Federation for serious discussion to take up the question of the meaning of God in human experience and of His working in history.

II. The subjects for the second and third days were: Is the Preservation of Distinct "National Types" Compatible with a Christian International? Is Unity in Diversity a Possibility? and, How Can We Contribute toward the Realization of a Christian International?

One answer only could be given to the first question at a Federation conference. But the hours spent on the subject were some of the richest and deepest we lived at Liselund. The discussion led us to see "how important the contrast was between an ideal of brotherhood of all nations as members of one human family and the hard reality of competing national interests"; nevertheless we were mindful of encouraging facts: the meeting in Basel between the French and German Student Movements in January, 1922, the results of the Peking conference, and also a very interesting series of statements we had on "the prevalent attitude of the students of my country towards internationalism." Such experiences helped us to turn to practical ways by which we can work effectively for the realization of a living Christian International.

One question was in everybody's mind, as it had been at the

Peking conference: What is the Christian attitude in case of war? Mr. Médard gave us a brief and vivid account of the conference in China and reported especially on how the declaration concerning the question of war was arrived at. We found ourselves led to the same conclusion as expressing the conscious and personal opinion of the forty students gathered there who felt the same longing for truth and love and were resolved to live according to Christ's rule.

The resolution finally adopted reads as follows:

We are convinced that mutual trust and love between the nations is the only solution of international relations. Humanity meaning to us a family of nations, we assert the value of national loyalties and believe that the development of the noblest characteristics of each nation can best contribute to the life of all, but we would maintain that, as Christians, we cannot follow blindly the guidance of our country's government; our loyalty must be loyalty to an ideal and must be subservient to the rights of every nation and the welfare of all.

We assert that war is quite contrary to the spirit of Christ and we are determined to work against it with all our strength; but we feel that the right of Christian liberty must be preserved and the individual must act in particular circumstances as may seem to be God's will.

For the promotion of our ideal of international brotherhood we want to emphasize the importance of working for the creation of a Christian public opinion. Every opportunity should be taken to bring representatives of different nations into contact and so to further mutual understanding—particularly in the case of nations between whom strained relations exist. We feel strongly the necessity of circulating reliable information concerning current national opinion in different countries. We must also support in every possible way all organizations working for international understanding and every practical effort after international co-operation.

III. The fourth day was devoted to another vital question: How Does the Christian Mind Affect Racial Differences, for instance the Prejudice against the Jews?

The discussion fired straight into the complexity, the acuteness of "anti-semitism." If theoretical to students from several countries represented, it was the more difficult and pressing for others. To some of the delegates the Jewish race seemed far

from having ended its mission in the world. Everybody agreed with a Jewish visitor to the conference when he said: "I can understand that Jews are opposed by men from other races, but I cannot understand it from Christians. For them there is an opportunity to seize. The Christian solution is the only possible."

From the Jewish question we passed on to the inter-racial problem in its wider aspect. We had interesting statements from students who had seen and suffered from the non-Christian attitude of white people in Africa, America, Asia, and also in Europe toward men and women belonging to a coloured race. Before subscribing to the resolution adopted at Peking regarding racial questions, the conference wanted to make clear what it meant by the "fundamental equality of all the races of mankind" by saying: *"We believe that there are no cursed races, we believe that there are no lower races, but simply races less advanced in their special evolution,"* after which the following resolution was unanimously adopted:

We, the Christian students of the second "International Discussion Conference," state, in accord with the resolutions of the Peking Conference, that we believe in "the fundamental equality of all the races of mankind," and consider it as part of our Christian vocation, to express this reality in all our relationships.

We make it our purpose, as students, to do all in our power to counteract the prejudices in our universities against students of other races.

In spite of the fact that the difficulties of the Jewish problem are very great in many countries, nevertheless we must root out all "anti-semitism," the more because we see that Christianity itself is to blame in its past attitude towards the Jews.

It is a fact that many Jews are being excluded from the universities. As Christian students we must work to create a sentiment in favour of giving Jews and all other races equal opportunities for obtaining a higher education.

IV. The present unrest of the world shows clearly that it is impossible to dissociate political, national, and racial problems from the big economic questions which are hampering any progress the world over. Two papers were read at Liselund on: What is Involved in Attempting to Settle the World's Economic Problems, as, for Example, the Exploitation and Distribution of

the Natural Resources and Raw Materials—on the Basis of the Good of All Rather than of One State?

The discussion of such a subject could not be very extended because of insufficient knowledge of economic problems, but the conference felt keenly with one of our American delegates, that "true Christianity as Christ gave it to us involves right action on all human problems and that social morality is the great need of the world to-day."

It was clearly felt that such a subject needs a great deal of study and deserves to be given an important place both in our national Movements and at further international conferences. The following resolution was then drafted and adopted:

1. As Christian students, determined to make a thorough study of the causes of international strife, we must clearly understand the economic competition which is at the root of many political problems but which is often concealed by political rhetoric.

2. We desire that international solidarity and the interdependence of nations from the economic as well as other points of view, be insisted on in all educational circles.

3. We hope that the next international conference will give a place to the discussion of economic questions in order to help us clearly to see our position as Christians.

We are convinced that the question of our attitude towards property and profit is a vital question which each one individually must face for himself, and suggest the following points for study in our Movements and for the next international conference (if possible by specialists).

- a. As Christians must we take up a definite attitude with regard to the question of monopolies?

- b. As Christians can we disregard as intervening factors in international disputes, the feelings of the masses and the world-wide social struggle?

Some time was given also to practical questions such as: How Can the Federation Make the Best International Literature More Available for All Its Members? What Kind of Study (Personal or Corporate) Ought to be Encouraged in the Various National Movements? What Can an Individual Student Do to Develop in Himself an International Mind?

Valuable suggestions were made (which are incorporated in

the Liselund report*) and it was felt very strongly that past efforts made should be developed and multiplied and that nothing should be left undone "to bring students of all countries into mutual understanding and sympathy, to lead them to realize that the principles of Jesus Christ should rule in international relationships, and to endeavour by so doing to draw the nations together."

Conferences and especially discussion conferences may sometimes be a danger when they become a substitute for what is wanting in our individual and corporate life. At Liselund on the first day there was a feeling that we were in danger of dealing mainly with theories and discussing the world at large and that our deeper life was not stirred. Thanks to God, that impression soon vanished. The more we came together the more we felt how deeply we were concerned with the questions before us. During our discussions there were moving moments of which no report can give an accurate idea. There was all through the conference a growing sense of mutual understanding, of confidence, frankness, and friendliness.

The spirit of the conference was remarkable: it was not characterized by tense feeling; it was not forced in any way from without: it came from within. Together with the earnestness of the discussions there was much joy and merriment. Susceptibility, reserve were put aside for the common happiness of men and women who had never met before, but had there become real friends. But there was something deeper which bound us together: the possibility of singing together with all our hearts the same sacred hymns, and of starting every day's work by a few minutes of common meditation and prayer led by students. Special mention should be made here of the splendid Christian testimony from Mr. Rothschild (America) who spoke at the opening of the last day. It was felt that those days of human communion should be closed by a service of Holy Communion. Our host, a Danish clergyman, made it possible for us to celebrate it. This was decided only when it was certain that every

*This typewritten report can be obtained in English, French, or German by writing to the World's Student Christian Federation Office, 16 Bd. des Philosophes, Geneva, Switzerland.

single delegate was ready and eager for it. The service was celebrated in the name of the Christian Church by an ordained minister and our Roman Catholic and Orthodox friends were fully united with us in spirit.

This sacred hour will remain as the greatest symbol of the spirit of the Liselund Conference and as one of the holiest moments ever lived by the delegates: real communion with God in our Saviour Jesus Christ and communion with one another.

An Experiment in Christian International Fellowship

By G. S. PHELPS, Tokyo, Japan

At a time when there are so many conditions in the world that seem to justify a degree of cynicism regarding the practicability of seeking a solution of international problems in the application of Christian principles, it is invigorating to review the success of a recent experiment in Christian internationalism. The problem had its origin in most delicate relationships between two Oriental nations, the outgrowth of years of diplomatic bungling, commercial exploitation, and militaristic brow-beating. So acute had become the situation that even the Christian elements in the two nations found it difficult to maintain faith in the sincerity and goodwill each of the other, until sober-minded men began to ask themselves what hope indeed could there be for this old world of ours if Christian brethren could not live together in peace.

It therefore came about that a small group of devoted men in the more aggrieved country invited a similar group from the other country, together with a few Christians of neutral nationality, to meet in intimate Christian fellowship for a week to sit at the feet of the common Lord in a spirit of humility to seek His solution of the problems at issue. A year later the same kind of retreat was held in the other country, where five days were spent together under the shadow of one of nature's grandest monuments, where most intimate discussions were carried on under the influence of loyal commitment to the leadership of Jesus Christ, in whose name they met, whose will they sought to

learn, in whose strength they separated to try to carry into effect the renewed convictions of the efficacy of Christian idealism to conquer the pagan materialism so rampant in the world to-day.

That these deliberations were not merely ethereal may be proven by the highly practical nature of the questions discussed, among which were the following, "Political Changes in Our Countries During the Past Year," "Progress in the Christian Churches," "The Development of the Labour Movement," "The Rise of Nationalistic Movements," "Danger Points to be Noted in the Relations between our Countries," "Education in Relation to International Goodwill," "What Can Christians Do Now to Promote Friendship Between the Two Countries?" The discussion method prevailed throughout the conference. Each subject was introduced by frank statements of facts, no matter how painful their rehearsal might be, supported by personal experiences and first-hand information. Cross-questioning and free discussions made the consideration of each subject a valuable experiment in co-operative thinking. No one had any special cause to plead or defense to make. From the beginning to the end the one desire was to "know the truth" and to discover a way to co-operate in liberating the minds of others in service and in the interpretation of discovered truth.

These discussions helped to clear up many misunderstandings and to point the way to practical co-operation in solving the fundamental questions involved, but it was the conviction of all that the most helpful feature of the conference was the remarkable fellowship which developed between these hitherto suspicious and irritated fellow-Christians. Five days of living together under the same roof, of private walks together, of quiet talks, resulted in the growth of a mutual understanding and confidence which enabled these Christian men to see things in the large and to sweep aside minor obstacles which lately had seemed insuperable.

It was the discovery of this new element in the situation that most affected those present and that led to most important decisions, namely, the following convictions regarding the solution of the problems between the two nations:

1. A recognition of the divine principle of repentance and mutual forgiveness in international relations. There is no other

diplomacy in the world that has announced this principle as the basis of its relationships.

2. To establish the doctrine that the strong shall not exploit the weak.

3. To achieve a basis of mutual trust.

4. To accept the Christ-like principle of vicarious suffering and of aggressive love.

5. To act upon the principle of dealing with difficult problems as man to man and friend to friend.

6. To recognize the practical fact that if we want to achieve success in international relationships, we can do it. "If you want to resume, resume" declared a great American statesman in a national crisis, and he did "resume."

To promote the objects stated above, those present, without taking any formal vote, came to a common mind regarding the part which Christians may take in helping to improve the international situation:

1. They resolved to hold similar conferences in the future from time to time but, for the present, to avoid the formation of any special organization, leaving it to the informal group already interested in the promotion of this special fellowship. They also expressed the belief that international fellowship might be promoted by the holding of international Christian conferences of students, of church leaders, and of various religious organizations.

2. They decided that arrangements should be made for the exchange of lecturers on science, philosophy, literature, art, religion, and other cultural subjects with a view to showing the debt which each nation owes to the other and to emphasizing the common cultural inheritance.

3. They determined that greater efforts should be made to establish the constructive moral leadership of Christians in the nations, by encouraging religious leaders to do more to create right public sentiment regarding the evils of morphia, prostitution, and commercial exploitation. Government officials should be presented with the facts and urged to take appropriate action. Where wrong has been done to another nation, restitution should be made and future friendliness insured.

4. They agreed to promote the exchange of friendly deputations and to facilitate the transmission of information from one

country to the other. A study is to be made of the text books of the respective countries with a view to eliminating material irritating or displeasing to other countries.

5. They acknowledged an immediate opportunity to educate their respective Christian communities by introducing sympathetic studies of other peoples into the programmes of Young Peoples' Societies, Boy Scouts, and Young Men's Christian Associations, these studies to include biographies of noble Christian men and women of other lands.

Fifteen Christian men left this conference with renewed faith in the power of the Gospel of Christ to meet the needs of nations as well as of individuals. They saw a way out of the maze of international distrust and suspicions but they came to realize that that way is the *via dolorosa* of the Saviour of men and of nations, in whose steps those must follow who would achieve "practical" results in their efforts to bring antagonistic nations together in this day when the very foundations of civilization have been shaken by selfishness, by relapses into barbarism, by materialism, and by insidious cynicism.

The University Conference of the Czecho-Slovak Student Movement

By JULIE MATOUSKOVA

THE University Conference of the Czecho-Slovak Student Renaissance Movement was held last summer in Zidlochovice. The basis of membership was one of the outstanding problems. The distinction between regular members, the only ones allowed to vote, and the great majority of the associate members, was felt to be undemocratic. A great need was felt, also, for secretaries who could give full time to the Movement and therefore develop more social work and stimulate interest in other than student matters, for example in industrial and international questions.

Finally this plan was adopted:—There will be in future only one kind of membership, for which every student is eligible who has gone through a period of trial of six months and who has subscribed to the practical programme of the Movement and to a

statement of the attitude that our members should take in different problems like the problem of international relations, of war, of industrial unrest, or of religious freedom. The new Declaration does not give expression to any Christian creed because we find that such an expression is for the great majority of students a barrier to entrance into the Movement. The old regular members in order to emphasize their Christian belief made a public statement in which they gave up the basis as a condition for accepting new members, but personally declared their continued loyalty to it. They promised to work in the new Movement on the programme defined in the new Declaration, feeling that they should try to emphasize their Christianity not by creeds but by personal example of how Christianity gives power for service. They finally expressed their conviction that the Movement should include all who are sincerely trying to solve their religious problems.

The Movement re-elected unanimously Engineer Havel as President, and appointed Dr. Kose and Miss Matouskova, its delegate to Peking, as full-time National Secretaries. The former Secretary, Professor Mikan, was appointed Editor of the fortnightly paper of the Movement.

The Conference had for the first time the privilege of welcoming foreign delegates and we had most interesting reports from the representatives of the United States, France, Belgium, Switzerland, Italy, Esthonia, Germany, and Ukrainia. The union of all Christian Movements in Czecho-Slovakia was initiated. A special evening was devoted to the Russian situation while many delegates gave up their meals and met in small prayer groups or else made collections in the city where the Conference was being held and got a considerable amount of money for Russian famine-relief.

It is not possible to-day to judge the importance and influence of this Conference. The Movement hopes to prove by its deeds that it is aware of its responsibilities towards its nation and towards the other Student Movements in Europe.

Contributions of Black People to the Kingdom of God

By MONROE N. WORK

By the "Kingdom of God," as used in this discussion, is meant the living of men together here on earth in harmonious relations: that is, according to the Golden Rule, which admonishes us to do unto others as we would have them to do unto us and to love the Lord, our God, with all of our hearts and our neighbour as ourselves. The Kingdom of God is the reign of brotherhood. What can Black People do to contribute to the forces that will eventually bring about this condition? What have they already contributed toward this end?

Black People have contributed considerably toward the development of civilization; there are those who maintain that civilization had its origin in the upper regions of the Nile, in the kingdom of Ethiopia. It is also maintained by some that the smelting of iron, upon which modern civilization to a very large degree is constructed, originated in Africa. Through music, poetry, and art, Black People have made an æsthetic contribution to civilization. The art centres of Europe and America have in recent years given much attention to African art. The spirituals developed by slaves in the United States represent a contribution in the field of religious literature comparable in some respects to the Psalms of the Bible.

From time immemorial Black People have borne their burdens and have done their part in carrying on the world's work. There

Historic Contributions are some who maintain that Simon, the Cyrenian, was a black man; whether this is true or not, his example in bearing the cross to Golgotha is symbolic of the burden which black men have been called upon to bear. The burdens which have been laid upon the Black People of the world have been grievous, and in general they have borne these burdens without complaint and without becoming bitter. Another contribution, therefore, which Black People have made to the Kingdom of God is that of being able to bear up under most grievous burdens. Maintaining a cheerful

attitude in the face of most adverse circumstances and while bearing the most grievous burdens does not signify, however, that there is not a soul protest against it, nor that the burdens would not be gladly laid down, nor that, on the other hand, no efforts are being made to get rid of them.

Another contribution which Black People are making to the Kingdom of God is through the manifestation of the missionary spirit. This spirit is expressed first of all in the fact that no other group of people give so large a percentage of their earnings for religious work.

Missionary Spirit

Over eight per cent. of the total wealth of the Negroes is in church property. Their programme of church work is missionary in spirit and to help to carry the Gospel to others is something which they consider must be done. As early as 1847 the African Methodist Episcopal Church organized missionary societies. All of the important Negro denominations now maintain Missionary Departments and, in spite of their meagre resources, are carrying on both home and foreign missionary work. It is significant in this connection that one of the first missionaries to go from the United States to Africa was a Negro, Lott Carey, who went to Liberia in 1821. It is also significant that the founder of missionary work in the Methodist Episcopal Church was a Negro, John Stewart, who in 1819 began to preach to the Wyandotte Indians at Upper Sandusky, Ohio, and at that place in 1916 the Methodist Episcopal Church unveiled a monument to his memory.

One of the most important contributions which the Black People are making to the Kingdom of God is that of unselfishness and devotion. A striking example of this is in the efforts and sacrifices of the Negroes of the

Unselfish Devotion

United States, since their emancipation, for their own education. No people in the history of the world have sacrificed so much to secure an education. Sacrifice by members of the family for education of other members is the rule and not the exception. It has been stated that the black women literally through the wash tub have helped to educate the race.

The classic example of unselfish devotion is that of the slaves in the South during the period of the Civil War. Part of this devotion lay in being faithful to a trust. When the men in the South went away to the war they committed their wives and

children as a trust into the hands of the slaves. These slaves knew that their masters were at the front fighting to keep them in bondage; they knew that they had the opportunity to rise against their masters and by the torch and the sword to destroy their families, the wives and children of those who were at the front fighting to keep them in bondage. In spite of this knowledge, there is not a single instance of this trust being betrayed.

Another contribution which Black People are making to the Kingdom of God is that of goodwill which finds its highest expression in not taking from another that which rightfully belongs to him, not trying to prevent another from having the opportunity to have and enjoy all the privileges and rights of a free and full life. In all of the strivings of the Negro to secure rights and privileges which belong to him as a man and as a child in the Kingdom of God, there is not a single example of efforts to pull down others and to place restrictions upon them in order that black men might rise. In not one of the slaves' spirituals is there expressed a desire to bring down vengeance upon the oppressor. In none of the literature put out by the Negro since his emancipation is there an instance of their urging that any rights and privileges be taken away from the white man.

The lives of Black People are a living example of the words of Paul when he speaks of the "Love that believeth all things, hopeth all things, endureth all things." This love is an interpretation of the Christ-spirit and is a contribution to the establishing of God's Kingdom on earth.

Union of Students of African Descent

By A. O. DELO-DOSUMU

THE best way to set out the aim and purpose of the Union I find in the following words drawn from the Constitution:

Aim and Purpose "There is little opportunity for corporate intellectual life among students of African descent in London; yet students from Africa, America, and the West Indies will in the future be called upon to play some part in the development of their country and the leading of their fellow countrymen.

"It seems necessary that there should be some association which would enable them to study the problems that confront their country and race. It seems necessary, too, that by contact and discussion they should be enabled to obtain a broad outlook on these problems."

The Union as thus constituted dates from the session of 1921-22 and it is in fact a direct descendant of the former one known as "The West African and West Indian Students' Christian Union." My connection with the Union dates from the Spring of 1921, when my friend, Mr. E. M. E. Agbebi, M.A., B.C.L., LL.B., was at that time its President. Mr. Agbebi was succeeded by Mr. Agard, another brilliant student, who has since gone to East Africa as a practising barrister. Soon after Mr. Agbebi's return home to Nigeria, West Africa, and during the presidency of Mr. Agard, it became evident to the officials of the session 1921-22 that the scope of the Union could be enlarged so as to appeal to a wider student interest. The immediate work of mapping such a scope and framing the new constitution devolved upon Miss Meta Davies, Messrs. Agard, Percy Acham, Randal Lockhart, and a few others. Whereas the old Union known as the West African and West Indian Students' Christian Union embraced within its scope only West Africans and West Indians, the present Union of Students of African Descent appeals equally to Afro-Americans, South Africans, East Africans, and others of African descent from anywhere in the world. It is naturally to be expected that the increase of the range within which the Union operates should correspond to a wider outlook in the intellectual life of its members as well as

contribute to a greater extent to an appreciation of one another's point of view. This is exactly what we do find. We have been able to discover that the West Indians in America and the Afro-Americans, the valorous Zulus and the Basutus of South Africa, the Dahomeians and the Yorubas of West Africa, each within his own sphere, regards his neighbouring tribesmen in a way that cannot be conceived by a student who concentrates attention on his own or two or more groups instead of the whole of Africa and its peoples.

The means by which the Union seeks to carry out its aim and purpose, which is to encourage corporate intellectual life among students of African descent, are:

(1) Lectures—on educational, political, religious, and scientific subjects.

(2) Debates—on subjects ranging from the sublime to the ridiculous.

(3) Social functions—(a) general, (b) special with the object of interpreting the life and culture of particular groups.

The membership of the Union is open primarily to students of African descent; then there are *associate members*, who may be anybody interested in the movement, and also *honorary members*, who are individuals chiefly out of England requested from time to time by the Union itself to become honorary members. The Union aims further at establishing branches linking up students of African descent in the various centres of learning in Great Britain and Ireland. Such a link has practically been effected with a similar movement in the University of Edinburgh.

All the meetings of the Union, except some social ones, are held at the Student Movement House, 32 Russell Square, whose staff

International Contacts at Student Movement House

we find ever courteous and ready to assist the Union in every way. But for this generosity on the part of the Movement House the Union would find it practically impossible to carry on its work as it is too poor at present to be able to afford the expense of having to pay for a meeting place. Further we come in contact with students of various nations at the House and the officials of the Union regard this as the best desirable atmosphere under which to realize its own aims and ideals.

By a coincidence the Committee of the Union is at present in the midst of taking a census of the students of African descent in Great Britain and Ireland. None of the returns **Numbers** have yet come to hand, but we have a way of arriving at a working figure which cannot be far out. It is estimated that there are about 150 students of African descent at present in Great Britain and Ireland. Of these, there are about 120 from Africa and 30 from the West Indies and America.

The professions which have the most attraction for our members are the Law and Medicine—very few take up Engineering **Vocational** in any of its branches—and also Economics. **Preferences** Whatever our men study, there is a general impression of race-consciousness which permeates all our discussions, together with a growing conception of duty to the race. Every one of African descent who comes to Europe for education represents almost invariably an influential family in his own country. It is no speculation, therefore, that these men and women will be called upon to play a part in the development of their country and the leading of their fellowmen. If it is possible that the general intellectual corporate life afforded by the Union may contribute to their balanced opinion on vital matters of religious, social, and political interest in different parts of the world, then the Union will not have existed in vain.

The African Students' Conference

By WILLIS J. KING

ON February 23-25, 1923, there was held at Tuskegee Institute, Tuskegee, Alabama, U. S. A., a most significant, and what may **Composition** prove to be an epoch-making conference. It is interesting, first of all, to note the composition of it. The nucleus and most important element, of course, was the group of African students, natives of Africa, who had come to America to study. Another element of importance was the Negro or African students of other lands who shared in the deliberations of the Conference. In this group were representatives of Cuba, the Philippines, South America, and the British West Indies. Still another group was that of the American

Negro students, who were represented by fairly large numbers.

Two occasions during the Conference seemed prophetic as to the large share in the evangelization of Africa that American and other Negro students are to have in co-operation with their African brothers. The first was the scene at the base of the beautiful Booker T. Washington Memorial, built by American Negroes in memory of their great leader. Here was assembled a great throng of young people, natives of Africa, the United States, Cuba, the Philippines, and the British West Indies. One inclined to ancestor-worship might have thought of it as a repairing to the shrine of an ancestral oracle. Indeed, it really seemed that the spirit of that great leader was guiding the deliberations of the Conference. The other occasion was the joint meeting of the Student Christian Organizations on Sunday afternoon. Here nearly three hundred students showed their interest in the Fatherland—Africa, and many expressed themselves as being eager to work there.

Still another group who participated in the Conference and rendered most acceptable service were distinguished leaders who have given years of study to many of the problems discussed by the Conference. Among these were Mrs. Booker T. Washington, the widow of the distinguished leader, and herself a keen and sympathetic student of the problems of the "darker peoples"; Dr. D. D. Martin, Superintendent of the School of Missions in Gammon Theological Seminary; Professor M. N. Work of the Department of Research of Tuskegee Institute, and probably the greatest living authority on matters pertaining to the Negro; Dr. G. Lake Imes, who recently accompanied Dr. R. R. Moton to Scotland to attend the Glasgow Conference; and Mr. W. T. B. Williams of the Jeanes and Slater Funds, who has just returned from a study of conditions in Haiti.

The members of the Conference discussed with great frankness such questions as the following: Misrepresentations Concerning

Problems Africa; Abolishing Restrictions on the Coming
Grappled With to America, for Study, of African Students;
 Native Missionaries; Co-operation between
 Europeans and Africans; The Returning Student and the Mission
 Boards; How American Negro Students May Co-operate with
 African Students; Liberia and Its Problems.

Especially gratifying was the attitude of these students toward their fellow students in other lands and among other peoples. Sympathy was expressed for fellow students in Russia and the Near East. Resolutions were passed expressing approval and appreciation of the "Missionary Aims" of the World's Student Christian Federation, especially as that programme has to do with the continent of Africa.

Perhaps the most significant phase of the work of the Conference is the programme of activities the members of the Union outlined for another year. Among others, they agreed on the following objectives: (a) To break down inter-tribal rivalries and jealousies both in America and in Africa. Time and again attention was called to the fact that the age-long weakness of the African tribes against outside aggression was due to their internal dissensions. Even where there is not bitter strife between members of different tribes, they have a tendency to be provincial in their sympathies and interests. (b) To help develop a more friendly interest on the part of the United States in the Republic of Liberia. With this in view, a special commission was appointed to carry forward this task. (c) To foster the return, in larger numbers, of the African students for work in the homeland. No question before the Conference created quite so much discussion as this last. It soon became manifest that the problem was not merely a question of the student's willingness or unwillingness to return: other problems had to be considered, such as the attitude of many missionaries toward students who have studied abroad; the real status of the returned student on the field; and the disproportion between the salary of the missionary and that of the native worker, even though the latter be a returned student, having all the needs that the missionary has. Despite the difficulties enumerated above, the Conference was a unit in the view that one of the chief tasks of the organization is to get a majority of the students who come to America and Europe for study, to return to Africa for service among their own people.

In its treatment of the "African problem" at Peking, the Federation took high ground; its reward now seems to be the opportunity to shape the ideals of "Young Africa" for the salvation of its own kith and kin.

The Young Women's Christian Association among Coloured Women Students

By ETHEL CAUTION

COLOURED youth are not accepting passively or wholesale all that we older folk have handed down to them. They are questioning and exploring, sometimes going too far afield in their eager search. They are driven by an inner urge which many of them would never admit is a searching after God. The Association would help them find in themselves and for themselves the Kingdom of Heaven: so to find it that all their lives thereafter will be in keeping with the ideals, the will, the life of Jesus Christ. It is at work in 104 secondary and normal schools, colleges, and universities—co-educational and women's institutions, spread over twenty-one states, the majority of which are Southern. The membership of ten thousand students is not as a whole definitely conscious of the purpose of the organization, having vague notions—variously expressed—as to its aim of making better lives.

There has been in the past year a marked swing in effort to get at the real reason for the Association's existence. Girls have been examining the purpose, coming to feel that it calls for commitment of life itself to the way of Christ, and not just a calendar of novel events; that there might be behind its present wording a deep and eternal meaning inadequately expressed.

Impetus has been given to this study in the last two years partly by an increased consciousness of participation in a national student group. Through representation on the executive committee of the National Student Department and on the national student council and its divisions by means of which they share in the responsibility of developing a real *student* organization; through the inter-racial committees of divisions of the council; through inter-racial study projects such as that at Nashville, where representative students from Vanderbilt and Peabody (white colleges) and Fisk (coloured) are working together; and through inter-racial discussions carried on in six white Kansas

schools by Miss Derricotte (one of the coloured student secretaries), followed in most cases by voluntary joint study groups of coloured and white students—through these ways coloured women students have come to feel that they are recognized as a group, that they have something to contribute, and that others are interested in them, in their problems, and in a Christian solution.

Not only has national feeling been intensified, but international consciousness has also been awakened. Mlle. Bidgrain and Miss Wrong by their honest belief in human brotherhood were able in their all too short visits to impress the students with the tremendous possibilities back of the Federation motto.

Students will always cling tenaciously to the Association because in the majority of cases it is the only organization that

**Place of the
Association among
Students and Educators**

them, acknowledging that they will make mistakes, but being willing to profit by them.

can be said to be really theirs. They jealously guard it as one place where they can develop student leadership in whichever way seems best to

In the minds of administrations, the Association holds no such assured place. In some instances it is little more than tolerated, in others retained because most schools have it and it does not seem wise to be too different. In the past the organization has been a negative rather than a positive factor against all the objectionable things in school life. As soon as it begins to make positive contributions to campus life, just so soon will administrations give it their open endorsement and active co-operation.

One has always to keep in mind that education plays a bigger part in black American life than it does in white. The progress

**Meaning of
Education to the
Negro**

made since emancipation has been possible only because of the tireless, fearless, far-seeing efforts of those who have devoted their lives to Negro education. The white youth of America, with his centuries of accumulated racial knowledge and culture, studies to fit himself into a place assured for him and his kind. If his individual home and family happen to be below the average, will and schooling and an ability to earn money break down any barrier in his way. But the black boy or girl in America goes to school not just for individual advancement, but for the

lifting of a whole race; not to step into an assured place in life, but to make such a place and to raise the millions behind him into it. Education in Negro circles, especially in the South, where the masses are and always will be, is more than a matter of accumulating and assimilating facts from books: it is education in its largest sense—developing the individual in his *whole* life, from the teaching of the rudiments of personal hygiene to so far-reaching a thing as courage and patience in the face of the trying position which is his American inheritance. Education for him is the putting on of seven-league boots to bridge the great gap between the length of his opportunity and that of the race with whom he must daily rub elbows.

The Association faces a tremendous task if it would bring the abundant life to the Negro girl. To be effective, it must discover as it has not yet done just exactly what its contribution can be to Negro education. Its function is educational, like that of any activity on a campus. It must make a study

**Larger Needs
of Negro Women
Students**

of Negro education as to content, intent, extent; as to academic and personal qualifications of teachers; as to conditions under which students work, study, live; as to social conditions: recreational facilities, relationships between teachers and students, relationships between white and coloured teachers; as to religious activities—curriculum and extra-curriculum. These girls cannot be given a fair chance for abundant life if they have a mile-wide, foot-deep curriculum or vice-versa. There is no full life if the relations between teachers and pupils are not natural and normal; and there certainly can never come real life to them in those schools where, through fear or narrowness of mind and soul, segregation between white and coloured teachers holds sway. In the face of such conditions, it is difficult to create a desire for fullness of life. As to religious efforts, there must be some correlation between curriculum and extra-curriculum, between voluntary and compulsory, between that which is extra-mural in its origin and that which is intra-mural. Otherwise there is an unnecessary and non-constructive duplication of activities.

When such a careful study has been made, then the Association can say to administrations, "Come, let us reason together." Only through joint, frank counsel can it come to function acceptably.

In some cases its task will be certain work which on the surface may seem to have no relation to its formal purpose. But since our bodies and activities have no excuse for being except as they are media through which our spirits seek expression and find freedom, any task it undertakes in that measure fulfils its real purpose. In other cases it will perpetuate itself by being no longer present as an Association, losing itself in a campus life of more adequately adjusted and more closely correlated factors which allow full chance for the development of student initiative and leadership. By losing its life, it will find it.

The African Student Union

By SIMBINI MAMBA NKOMO

IN 1912 an important idea came to an African student who was attending a Christian college in Southern Illinois. This idea **Origin** came to him as a result of his dire need of personal touch with his fellow-countrymen. He began to write letters of inquiry to different schools in regard to students from Africa attending those schools. Such letters were sent to Wilberforce, Lincoln, Fisk, Atlanta, and Virginia Union Universities, and Tuskegee Institute.

After all the names of the African students had been secured, letters of introduction were sent to each student acquainting him with all other African fellow-students in this country. In turn local African student organizations were effected. Lincoln, Wilberforce, and Taylor Universities, and Tuskegee Institute were the foremost in organizing Associations. Each one of these Associations met and discussed its problems and prayed for Africa and other countries and for African students in America.

Other friends became interested in this movement, such as Mr. Gordon Poteat and Mr. Willard Lyon. Upon the suggestion of the latter a native African student attended the Lake Geneva Student Conference, where he had a most interesting experience. He was met and welcomed most cordially at the camp, being introduced to students from China, India, Japan, and South America. The next day a conference was held with Mr. Lyon in reference to the extension of the Student Movement in Africa.

This conference was closed with prayer that God would open the doors in Africa for the extension of the Student Movement.

The Conference was a great help to the African delegate: he went back to his college greatly inspired and prepared a report which was sent to several African students in America, and another which was sent to South Africa for publication in the *Illanga Lase Natal*, in order that the African students might get the idea of the Lake Geneva Student Conference and be influenced to organize similar gatherings. When the African students in America had read the report they urged that an African Student Conference be held in New York, but the great European war broke out and the conference was postponed. New arrangements were made, however, for a few schools to meet and consider the idea of organizing the African Student Union. In December, 1914, a short conference was held at Taylor University in Indiana. There were several students present; letters from other African students were read; and an organization was effected.

In 1919 increased interest was shown in a much larger conference held in Chicago. There were fifty African students present and more than eight hundred people visited the conference. The second conference of the Union was held in Chicago in 1920. It was also well attended. The third conference was held at Gammon Theological Seminary in Atlanta, Georgia, in 1921, and the last at Tuskegee Institute in 1923.

It is estimated that between six and seven million people in Africa perish each year as the result of inter-tribal wars. This loss of human life is responsible for the decrease in population.

Purpose: Why We Need Organization Chaka, the great king of the Zulus, destroyed ninety-four tribes in Natal alone. These tribal wars created among the tribes enmity which still exists to-day. The African Student Union wants these tribes to love one another and live in peace.

The witch-doctor still holds an important position in several African tribes. He still tells the people that sickness is due to the evil spirits. When a person dies, the whole family is tried by ordeal. Each person is asked to drink poisonous liquid and if he vomits, he is not guilty; but if he fails to vomit, he is guilty. These witch-doctors have caused many people to be

destroyed and also sowed the seed of discord within the tribe and within the families. The African Student Union urges all the African students to take a medical course and do away with the witch-doctor.

The fertility of the soil in Africa surpasses our comprehension. Yet there is very little scientific farming done among the natives. There is a great famine in South Africa now due to the lack of improved methods in agriculture. The Union points out the necessity of African students' knowing how to carry on scientific agriculture. Most of our students have taken courses in agriculture for Africa's needs.

There are practically no first-class high schools among the natives in Africa, with the exception of a few missionary schools which have done more for the education of the natives than all our European rulers. There are not very many colleges for higher education and no universities whatever for the education of the native youth. The result is that the African people do not know about the outside world. They do not understand the European laws which they must obey. Sometimes rebellion occurs in consequence of misunderstanding. An instance of this was the Bambata Rebellion. The Natal government told the natives to pay poll tax or head tax. The natives did not understand why they should pay the government for their own heads. The result was much bloodshed. The Union believes education will make the native Africans live in peace with the Europeans. We urge, therefore, that our students get all the education they can from schools of the first rank, in order to be of greatest help to themselves and the world.

The liquor which is shipped into Africa from America, England, Portugal, and France has done a great deal of harm among the African people. Because of the influence of this liquor, the minds of some of our African people have been demoralized. Africans go to the mines to work. They make money and then spend it at saloons in the mining towns. The African Student Union urges the African students not to drink whiskey but to warn their fellows against the use of it. The African Student Union asks for the co-operation of Christian students of the world in prohibiting the importation of liquor by Christian nations into Africa.

Some European peoples do not treat the natives with justice. Natives pay taxes and in turn do not get the benefit of such taxes.

Justice In Portuguese West Africa, natives are oppressed, and are still held down by fear and treated as slaves. In South Africa, the natives are crowded in reserves where it is impossible to grow products. When they work, they are paid very poor wages. These are questions which we can settle through the co-operation of the European students, who will influence their governments to treat the natives with justice.

The African Student Union believes that Jesus Christ should rule in every African student's heart. Let the Spirit of Christ

**Africa Calls
for the
Christian Religion**

rule in Africa. It will bring about tribal fellowship for all, will make possible the introduction of medical science and scientific agriculture, and will stop the Europeans from shipping liquor into Africa. Such is the belief of the African students. United in Jesus Christ they will, through the co-operation of all the Christian students of the world, be able to make Africa a happy land where the natives will live in peace and prosperity. Africa calls for a Christian religion which will free her from all bondage of superstitions and make her a contributor to the economic, social, political, commercial, and spiritual development of the modern world.

African students with a great desire to help solve these problems have organized the African Student Union. We have

The Task

agreed to throw away our petty, selfish, tribal ideas, and work together for a better, happier, and greater Africa. We have written letters back home urging our people to organize African Student Associations in their schools, for the promotion of inter-tribal good feeling for Greater Africa and of international goodwill. These letters have been received with great interest and the results achieved are encouraging. The African students also sent a letter to the Peace Conference, appealing to the Allies to give justice to the natives of Africa.

Through the help of the African Student conferences, many African students have been influenced to take up medical, agricultural, educational, theological, and industrial courses to meet the needs of the native tribes of Africa. Through the appeal of African students to the American people for the needs of Chris-

tianity, many American Negro students have decided to spend their lives in Africa doing missionary work among their people.

Christian students of the world, the African students ask you to come and help them by introducing economic, political, commercial, social, and religious education among our people. Do not disappoint Africa, and above all, do not disappoint God. (Acts 16:10.)

Young Men's Christian Associations in American Negro Colleges

By C. H. TOBIAS

NEGRO male students of America attending secondary schools and colleges number approximately twenty-three thousand. They are mainly in four types of institutions: those privately endowed like Hampton, Tuskegee, and Fisk; the State agricultural and mechanical colleges for Negroes found in most of the southern states, the denominational colleges, also (with few exceptions) located in the South, and the universities of the North and West, where no colour line is drawn. The graduates of these institutions to a large extent make up the leadership of the race. The Negro college is in the main a typical American college, both as to curriculum and as to student activities. There are four national Negro fraternities with local chapters in most of the more important colleges, local branches of the National Association for the Advancement of Coloured People, local divisions of the different denominational brotherhoods, and local branches of the Young Men's Christian Associations and Young Women's Christian Associations. The Young Men's Christian Association is the largest intercollegiate organization among coloured students, having local Associations in 123 out of two hundred colleges capable of organization and having in these Associations a membership of more than eight thousand men. The leadership is mostly voluntary, there being only three Associations with secretaries giving full time to the work. The leaders get their training and inspiration at two student conferences, one at Gibbsland, Louisiana, for the students of the Southwest, and the other at

Kings Mountain, North Carolina, for the students of the Southeast. These conferences last ten days and are under the general direction of students and secretaries, although many of the speakers are drawn from the ranks of outstanding educational and religious leaders of the country.

The widespread desire for self-expression and student initiative has led to the organization in each conference area of a Field

Democratic Control Council of students consisting of two representatives of each State Committee of Counsel, the State Committee being composed of one representative from each Association in the State. Two coloured men, representing the two Field Councils, are members of the National Council, which is associated with the Student Committee of The International Committee. Although this movement looking toward an indigenous student leadership has been under way for only two years, coloured students have re-acted to it so strongly that they are now actively assuming a large part of the responsibility of shaping the programmes and directing the work of campus and conference activities.

In keeping with its work of enlisting and inspiring Christian leaders, the Christian Association in Negro colleges has exerted

Influence on Outstanding Leaders a strong influence on the thinking of such well known race leaders as Robert R. Moton and Max Yergan. When Dr. Moton, now principal of Tuskegee Institute, was a student at Hampton

Institute, he came under the influence of the pioneer Negro Student Movement leader, William A. Hunton, and much of the spirit of patience and forbearance that he has shown under trying circumstances is attributable to his early contact with Hunton. If Max Yergan has exhibited unusual qualities of Christian statesmanship in South Africa, it is largely because of the opportunities which have come to him through the Student Christian Association.

In attempting to influence the thinking of Negro students of the present generation, the Christian Association is having to take

American Negroes and the War into account the peculiar problems of the American Negro growing out of his status in the nation, and particularly as this is related to hopes aroused and disappointments experienced as a

result of the World War. Consider the disappointment of Negroes, especially of students, when the smoke of battle had hardly cleared away, before the riots of Washington, Chicago, and Tulsa had told their dreadful story of the recrudescence of race hatred. Students fresh from European battle-fields, wearing crosses of distinction, found themselves as of old forced to accept humiliating accommodations in public carriers at the same prices that white men paid for first-class service. Then there came the revival of the Ku Klux Klan with a paraphernalia and ritual designed to intimidate Negroes into submission to a status of semi-slavery. With such conditions obtaining it is not to be wondered at that some Negro students, disappointed at the failure of the Christian Church to take action, have sought refuge in ultra-radical movements; while others too conservative to break with the Church, are nevertheless so bewildered by its inactivity that they no longer follow its moral leadership.

There are still others, however, who are refusing to see the personality of Jesus Christ as necessarily identical with organized Christianity. Rather are they insisting upon an interpretation of Christ independent of any colouring of prejudice or tradition, for did not Jesus Himself declare that if He were lifted up from the earth He would draw all men unto Him?

**Inter-racial
Co-operation
in the
South**

The question touching every relationship therefore must be, What would Jesus do? In pursuit of this objective, coloured students have been joined by a small but increasing number of white students. Not infrequently coloured leaders are invited into white institutions and conferences in the South as well as in the North to help white students find the Christian way of dealing with men of other races. White leaders in turn are being called upon to bear messages of assurance to coloured institutions and conferences. These men realize that the fundamental wrong at the bottom of all racial prejudice and misunderstanding is the failure on the part of one group to respect the personality of the other. If Jesus Christ taught anything, He taught the sacredness of the personality of the humblest soul. A man who respects the personality of his fellowman cannot torture him, or segregate him, or neglect him.

Another question that involves race relationships but is suffi-

ciently important to be given special consideration, is the position taken by government authorities and foreign mission boards with regard to Negro applicants for work in the foreign field. The problem is well stated in the following paragraph from a letter addressed by the African Student Union of America to the World's Student Christian Federation Conference at Peking:

**Negro Participation
in
Foreign Missions**

"We ask you students from Europe to plead for us before your respective governments that justice may be meted out to the native Africans whom you rule. In addition, we ask you to see to it that the door in the colonies which are under the supervision of your governments be opened to all races who desire to carry on missionary work and Christian education in such colonies. At present it is difficult for American Negroes to enter certain parts of Africa to carry on Christian education. We feel that such action is contrary to the teachings of Jesus Christ and will delay the coming of Christian internationalism and brotherhood of all men."

Negro students of America have been puzzled to know why they should be expected to manifest great enthusiasm over Student Volunteer conventions that recruit missionaries for the foreign field when most avenues for the expression of service on their part are securely closed against them. Moreover they are wondering what message a mission board can deliver to a world composed to such a large extent of coloured races, when that board has drawn the colour line in selecting and sending out its workers. Notable exceptions to the general attitude are the cases of H. C. McDowell, a Talladega College graduate sent by the Congregationalists to the Gold Coast, and Max Yergan, sent by The International Committee of the Young Men's Christian Associations to South Africa. It is through these two instances mainly that the hope of service abroad is kept alive in Negro students.

Happily for the situation, however, the resolutions of the Peking and Liselund conferences, declaring for the fundamental equality of the races and setting apart the present year for special consideration of the African question, give promise of a better day. A forward movement has been authorized for students by the North American Young Men's Christian Associations. The

purposes, as stated in the call, are to facilitate the release of the spiritual forces of student life and to set an objective and outline appropriate methods for the attainment of the highest spiritual purposes. As Negro students look toward the movement that is soon to be launched, they are hoping that it will be pitched upon such a plane as will enable them to lose sight of their own group problem in the interest of the greater enterprise of making the will of Christ effective in all human relationships.

The Native Students of South Africa and Their Problems

By MAX YERGAN

It is well for us to remember that south of the Mediterranean countries, Africa is one of those lands whose greatest achievements and contributions to the sum of human progress lie ahead. It is also one of those great human abodes about which we are but lately informing ourselves, for according to Sir Harry L. Johnson, the scientific study of the Continent both past and present is just beginning. Even those who have heretofore locked their minds in contemptuous satisfaction are almost suddenly discovering a people which is giving daily negation to the untenable assertion that pigmentation and hair structure are the criteria of mental capacity or the possession of great personal virtues.

One is almost led to say that there are appearing definite evidences of a consciousness on the part of Africans of what A. G. Murphy calls "the racial soul." Certain it is that in the wake of the recent great universal disturbance one finds among Africans multitudes on the one hand whose expression is largely interrogative, but on the other a smaller yet growing number answering these perplexing questions both for themselves and for their brothers and striving by means of all they have from the past and that gained from the present to win for themselves a place in the new order of things. With all that is taking place students are inseparably connected. It is upon this general background that we write below on the Movement among native students of South Africa.

Scholastic education as we know it did not begin until Europeans came to South Africa. It has been, and to a great, though diminishing extent (because of Governmental ability and willingness to take it over) is the Education and the Missionary intrepid missionary who along with the Gospel has carried education to the people of this country, and has riddled the darkness of ignorance with the light of learning. And be it said of the native people that they have not been lacking in gratitude to their benefactors, for no class of Europeans has been so fully trusted by the Africans as the missionary. Dr. C. T. Loram, a great educator of the country, writes on this subject as follows:

"It is said that a certain wise old native chief divided Europeans into two classes, viz :—white men and missionaries. The distinction is significant. To the thoughtful native the white man is the disintegrating force which has broken down his tribal customs and sanctions, and has replaced them with nothing but innumerable and vexatious Governmental restrictions introduced for the benefit of the white man. On the other hand he knows the missionary to be his friend. It is the missionary who educates his children, who writes his letters, who acts as a buffer between him and the local store-keeper or Government official, and whose motives are always altruistic."

This, one takes it, is a comment on conditions of two or more decades ago; it is not, however, too much to say to the credit of these noble men and women.

There are thirty institutions of higher rank, Normal Schools and Colleges, located primarily in three of the four Provinces of the Union. These institutions had in 1919 an enrollment of about three thousand students, but since then there has been an exceptional increase to the extent that almost every institution has had to refuse large numbers of applicants. In the more elementary schools 223,284 scholars were enrolled in 1919 with an even larger increase since then, than in the case of college students noted above. As a matter of fact there is a real and growing desire for education on the part of Africans the country over, as demonstrated by the unprecedented and unexpected growth in the South African Native College at Fort Hare, Cape Province, South Africa. This is an

institution where a liberal education of university standard is provided and training given to those who wish to qualify themselves to enter upon one of the learned professions or to follow agriculture, commerce, industries, or domestic arts. A comparative statement in the college calendar for the present year shows an increase in the enrollment during the past four years of thirty per cent. There is every indication that within a generation this College will be making strides towards full university status.

But, concomitant with this increase in the enrollment of students and subsequent acquirement of knowledge, there have come

Changes of the Past Decade

within the past decade decided changes which present student life in an altogether different aspect from that which obtained a decade or more ago. Generally speaking, tribal and social ties of the past have been broken and many customs handed down from time immemorial have been forsaken and new ones acquired. The perils and temptations of young men have become engulfing and seriously menace the welfare of this part of the population. Moreover the power which religion exercised, and for that matter still exercises upon the less enlightened masses, no longer obtains to the same degree with all students of to-day. A new spirit of enquiry is growing and the inevitable conflict between an unexplained or poorly explained literal interpretation of a section of the Bible and the teachings of science and history is beginning to show itself. The fabric of religious instruction requires strengthening, for the mind of the native student is growing. Finally, that which is *the* problem of South Africa, the race problem, the relationship of white and black, the clash of heritages, also the conflict of beliefs and desires on the part of each race, is finding itself more and more at home, in an academic sense, in this student atmosphere. A generation or more ago the African's only appeal was to arms; to-day, deprived of these, it is the forensic battle in which he engages; to-day young college graduates and degree men are through their newspapers and from the public platform and by other means leading the fight and reaching the heart and mind of the people. The problems of African students are the problems of all other students in addition to those which are peculiar to this and possibly one or two other countries. Let us consider some of them, for it is

they that our Student Movement here must of necessity face.

We have already pointed out that the native student very rapidly establishes customs and traditions quite different from

Break-down of Tribal Traditions

those obtaining in his home. This is not only true in a personal way but is more strikingly so in the larger social sense. His past has been one of the utmost attachment to his tribe, a condition whereby his individuality is lost in that of the larger social group while the life of the white man who is changing the order of things here is just as extremely individualistic, which is to some extent just another word for selfish. So we find creeping into the life of many young educated Africans that bane of social welfare, disregard for the rights of others.

Not only is the native student subject to the social crime of extreme individualism, but he is also liable to many other temptations, among which is drink. Fortunately there

Special Temptations

is an overwhelming sentiment among them against this evil, but there are all too numerous cases of disaster because of it. One has heard it stated quite recently by well informed officials that unless the curse of drink is removed, it will result in increasing harm to the native population. We have a Temperance Society in connection with most of our Associations.

Another problem due to the changing conditions is to be seen in the relationships of the sexes. All the missionaries and older Africans give the information that this particular evil of society is on the increase. It is significant that among that virile people, the Zulus, there has arisen within recent years a movement to take care of this situation. Here is the opportunity for a very special service on the part of our Association Movement on behalf of African manhood and womanhood. It calls for the attention of specialists.

Let us now consider the attitude of African students to Christ and His programme, to the Church, and to the Student Christian

Attitude toward Christ and His Programme

Movement, for it is in the light of this attitude that we must study their needs and seek to meet them. Christ, Himself, occupies a pre-eminent place. No one doubts or questions His sufficiency. The teachings of Jesus are likewise fully ac-

cepted. African students may need a fuller knowledge of Christ and there is without question the need for a deepened spirituality, but the unanimity of their acceptance of Him and the wholeheartedness of their worship of Him and efforts towards loyalty to Him are of such a nature as to challenge the admiration of all who meet with Christian African life.

The attitude of South African native students towards the Church is one of degrees only below that towards the person of Christ. The real effort of many of the people to live up to the Church's requirements is sometimes laudably pathetic. They come great distances to worship; they give of their meagre earnings; and as has been pointed out, they respect and honour the missionaries. The Church occupies a very real and important place in their life, and one puts it mildly in saying that it is with their consent a great power.

There are, however, two distinct tendencies in reference to the above. The first, the Separatist Church movement, has much of its

The Separatist Church Movement

origin in the relation between white and black. A Commission which is now investigating this tendency will very likely say whether it is a true symptom of a legitimate desire for an African controlled Church or a manifestation of antipathy on the part of some towards the white man or white control of African church life. Be all this as it may, the fact is, we are witnessing here a spread of this breaking away from Churches planted and controlled by white people and resulting in the organization of numerous so-called African Churches. (See article, "Native Unrest in South Africa," by D. D. T. Jabaou, *The International Review of Missions*, April, 1922.)

The second tendency in reference to the attitude of students here towards the Church may be seen in the following extract from the article just referred to:

"Members of the Young Men's Christian Association and the Student Christian Movement should, out of higher spiritual patriotism, seek work in our native secondary schools as far as possible with the purpose of applying the principles of Christianity in a practical fashion to counteract the growing contempt which natives are developing for white Christians who preach to them at length without living out their message."

But after all, the outstanding problem in South Africa is that of the relationship between black and white, or native Africans and Europeans. To treat this subject even superficially would require more space than is available for this article. Our concern here, however, is with relationships in the sphere of students.

**Race Relationships
the Outstanding
Problem**

One of the first observations one makes is that there is hardly a student who is not more or less conversant with this greatest of South African questions. Almost every discussion leads to it. Indeed, unless one is careful it will become the only discussion. One cannot say that bitter hatred of the white man on the part of students is found generally, but there is a widespread and growing suspicion of Europeans. Many missionary statesmen have exerted and are exercising by their undoubted loyalty to native interests and by their wise counsel a restraining influence, and the progressive ones among them are with great force urging upon natives, preparation, improvement, and inter-racial co-operation, a programme which the Student Movement among Natives heartily supports. Upon such evidences of the will to co-operate as are given by these missionary friends and other Europeans, African students are building hope and are growing in willingness to take not only the long view but the sure way.

If we, as a Student Christian Movement, have any commission at all aside from that primary one of winning to Christ's active following and service, the native students of this land, we may say that it is the common ideal of the world-wide Movement, i. e. the strengthening of the spirit in which alone a problem like the one we are now discussing can be met. In the last number of *The Student World* reference was made to the necessity of an international mind and likewise an international heart. What great blessings it would bespeak for the future in this country if the students here, white as well as black, would acquire an inter-racial mind and an inter-racial heart!

Our present fourteen Associations, which we hope during the year to increase to the fullest possibility, have the glorious opportunity of helping to bring about this end.

The Native Students of Africa

By J. E. KWEGYIR AGGREY

BEFORE the World War Africa was for the most part personally known only to a few heroic and self-sacrificing missionaries, colonial Government officials, occasional travellers, and members of expeditions. The natives themselves had little contact with one another, so great were the distances and so well-nigh impassable the barriers.

The war brought Africa prominently to the attention not only of the world, but of the Africans themselves. Natives from different colonies met in France and in East Africa and exchanged notes as they lay in camps or fought on the field. As a result of the fires of race-consciousness that subsequently

Tremendous Consequences of the War

burst into flame, it may be predicted with certainty that whatever else happens, Africa will not long remain the Africa of twenty years ago. It is one thing to say that there are at present no outstanding native leaders there. It is another thing to say there is no possibility of any appearing soon. Anyone who stops to study our native institutions—village, clan, tribal, and inter-tribal—will find out that they encourage and produce men of initiative and leadership.

The war and its aftermath have brought new life and larger visions to Africa. Chiefs, chiefs' sons, and nominees, too, are getting educated. Africans are crowding the schools. Modern means of transportation are piercing through the Continent. The ubiquitous Ford is extensively used. British, French, Belgian, and Portuguese colonies are adding miles of railroad every year. The steamship, the telegraph, the cable, and the radio are bringing Africa and the rest of the world into speaking acquaintance, while periodicals are compelling the educated natives to think similar if not identical thoughts. As representative of the new spirit in Africa, one may cite the British West African Congress, which takes in Gambia, Sierra Leone, the Gold Coast, and Nigeria; the South African Native Congress; and movements in Kenya Colony. What is articulate in the British colonies is sensed in each of the others.

To me this well-nigh universal restlessness is a sign of hope, of cheer, of the onrush of the coming Kingdom. Undirected or misdirected it will spell danger. But if under God we can find the way, the dangerous lightning of race-awakening may be harnessed into a mighty and useful dynamo that will shed abroad the light which shineth in the darkness and maketh all things new.

Great Britain has begun large programmes for the education of her subjects. France will not lag behind, and Belgium, too, has already proclaimed her intentions. Soon the work of education that has been synonymous with Christianization because almost wholly carried on by Mission Churches will be rivalled by Government schools and the rivalry will hasten the cultural and spiritual emancipation of all Africa.

Educational Expansion

The World's Student Christian Federation will miss a very fine opportunity to do a work with far-reaching results if it does not pay special attention to the future leaders and moulders of sentiment in Africa, the students scattered all over the Continent. Local organizations could easily be effected, these to grow into colonial or territorial proportions, then inter-colonial, then national. At present, as far as education goes, the continent of Africa has barely been touched. This very disadvantage spells an opportunity for Student Federation work: Africa can profit by the fumbling and success of other nations.

There are a number of Christian mission schools scattered here and there over Africa: Northern Africa, French Guinea, Gambia, Sierra Leone, Liberia, Gold Coast, Togoland, Dahomey, Nigeria, Kamerun, Belgian Congo, French Congo, Angola, Southwest Africa, the Union of South Africa, Nyassaland, Rhodesia, Kenya Colony, and Uganda.

Leaving out Northern Africa, of which the writer possesses no first-hand knowledge, it can be safely said that in the other colonies and territories nearly ninety-eight per cent. of the educated leaders are Christians and have been educated in mission schools. But this state of affairs will not necessarily persist in the future, because for years to come the leaders and teachers even in the coming Government schools will be mission products.

Institutions or schools in Africa range from the one-teacher "bush school," teaching the Bible and elementary three R's, to

the school of college standing with power to grant degrees in Arts, Theology, Business, etc., and approved by home or local Governments. There are a few industrial schools; a number of Bible schools; some secondary or high schools; a dozen or so trade schools teaching engineering, brick-laying, tile-making as well as brick-making, carpentry, agriculture; and a number of teacher-training and theological schools.

In these schools are thousands, nay, hundreds of thousands, of students who are to shape to a large extent the destiny of

**African
Students
Inquiring
and
Religious**

Africa with the help and guidance of their intellectual, industrial, moral, and physical as well as spiritual teachers. One characteristic of these students is that they are asking questions, questions fraught with vast issues for the future of Africa, for the future of the world.

All Africans are religious, intensely so. In certain aspects they are like the Athenians—over-religious. Every African knows a God immortal, majestic, an avenging God who is above other and less powerful gods, an unfailing Friend, a Strong Man, yes, and a Woman also—a Father-Mother God. We have sinned against Him. He used to be very near, and because of our transgressions He went away. Hence our sacrifices and their meanings. We pray. To the African's soul, however, the name and personality of Jesus and Him crucified alone answers all questions. We always felt there ought to be somebody like that. Africa is a-hungering for the Christ, and Christ Jesus can take that Continent in a generation if His disciples will give Him a chance.

The debt we Africans owe Christian missionaries is incalculable. And when Christianity comes to need us we will rally to her banner of the Cross even more willingly than we fought on many a battlefield to save many flags of many nations. We will rush even more quickly to her aid than we hastened by forced marches to help save Judaism for the Jews. We, too, have our contributions to make that may be valuable in His eyes.

Jamaica as a Student Field

By MARY E. COWPER

AT the very outset I wish to emphasize the fact that in Jamaica we cannot talk of "work among Negro or native students" as if

Absence of Colour Line this were a separate and distinct department of work. Here there is nothing at all approaching separation of students on the basis of colour. In all secondary schools we are taught together—English-born visitors, Jamaica-born colonials, and Jamaican children of coloured descent as well as children of Indian, Chinese, and Syrian immigrants; we teach together on the staffs of these schools, and proceed together to such higher education as we get after school days, and to the various professions we choose to follow. It is true that, except on the staffs of training colleges for elementary-school teachers, one finds practically no persons of European descent either in the public elementary schools or in institutions directly connected with them, continuation schools, for example, but that is not the result of any definite policy. With this reservation, reference is made throughout this article to students as a whole irrespective of race or colour.

Our range of institutions is, considering the size of the island, quite comprehensive. In 1920 there were 694 elementary schools,

Extensive Range of Educational Institutions with an average total attendance of sixty thousand regularly, and connected with elementary education there are two training colleges for teachers, one technical continuation school, one agricultural training school, and two domestic training schools. The total number of students in training colleges at the time of writing is given as 140, while the total number of pupils in the secondary schools is 24,000. Of these secondary schools, in which the standard of work accomplished compares excellently with that of similar schools in the Empire, the most important are: For girls—Wolmer's School, Kingston, with an attendance of nearly four hundred day-scholars, and in the country districts, Hampton School, St. Hilda's, and Westwood, all of them boarding schools; for boys—Wolmer's School, Kingston, which is entirely a day-school, and four others which are primarily

boarding schools—Jamaica College, Kingston, Munro College, Calabar (a Baptist Foundation), and St. George's College (a Roman Catholic institution).

There are a few centres of higher education: two theological training colleges, St. Peter's College (Anglican) and Calabar (Baptist), while attached to the Jamaica College is the University College through which men may, if they desire, work for certain degree examinations of English Universities without having to leave the island in order to take their degrees. It is probable that the total number of students in these three colleges has not in any year exceeded the modest figure of fifteen.

It is not easy to speak briefly and clearly of the work attempted in these grades, since there is at present no specialized work of this kind. A beginning has, however, been made in this direction—among students proper with the Student Movement, among schoolgirls with "Camps."

Student Movement Activities

In elementary schools, beyond the regular Scripture lessons, the children have Sunday School weekly, usually managed by the teacher. Some of these men and women do splendid work, not only here, but as missionaries abroad, as, for example, at Duke Town, West Africa, where Mr. Hart, who in 1905 took over a school of fifty-five, has to-day an attendance of thirteen hundred daily, and maintains an astonishingly high level of efficiency and of real character-building.

In secondary day-schools, work of this kind is difficult owing to the fact that after school hours the children scatter, and that there is no spare time at all in the week. That it *can* be done is proved every Saturday morning at Calabar, when about twenty-five boys meet for a discussion circle. Some of the keenest members of this very live Christian Union are the day-boys.

Camps and Study Circles

Early in 1921 a small group of Auxiliary members met in Kingston to discuss the possibilities of a Camp for schoolgirls, and in spite of the difficulties of doing in a rather conservative country something not hitherto attempted, in spite of an enforced change of site at the very last minute, about twenty girls and older girls from six or seven schools met together for the cheeriest, "soundest," and most successful of camps. They should

continue to prove a very real source of inspiration and "practical discipleship" to many who will never have the opportunity of knowing the real "Swanwicks." With the advent of the Young Women's Christian Association, which only a few weeks ago opened its beautiful new hostel in Kingston, we can now hope for Camps and study circles to spread Student Movement ideals among business girls and other ex-students.

In the year before this first Camp, the Day of Prayer for Students had been observed for the first time in Jamaica, when a few Auxiliary members combined with theological and training college students to hold a delightful little service at St. Peter's College, in

Observance of Day of Prayer

which not only a few greatly daring students, but also the Bishop and Assistant Bishop of Jamaica and the Headmaster of Calabar, took part. Every year since, we have kept the Day of Prayer together with better attendance every year, and though that remains our only corporate activity, we now have small Christian Unions in three colleges. Shortwood, a women's training college, has a weekly meeting, and once a month Miss Gartshore, an

Three Organized Christian Unions

Auxiliary member from Glasgow University, travels about fourteen miles to go and help them in their discussion circle. Last year about nine out of their forty students came to the circle; this year there are twenty, and the staff say the Christian Union is having a visible influence on the character of the members.

The Mico Training College for men has a Christian Union with a membership of about twenty-five out of sixty men, meeting weekly. Calabar has boys from the upper forms, besides men from their theological training department, while St. Peter's College, on account of its very small numbers and the heavy outside duties of these students during their preparation, finds it well nigh impossible to run a regular Christian Union. They take *The Student Movement* and join in observing the Day of Prayer.

These study circles produce discussion which must be unlike that found in most other Christian Unions in the student world. There is nothing like the point of view in circles of non-Christians, agnostics, or "indifferents"; there is almost without exception no thought of criticizing organized Christianity. They

have accepted it since their childhood as the background of their social structure, and this combined with their as yet untrained, undeveloped power of expression helps to make it difficult for them to discuss the subject in their own words and from a new

**Character and
Potentialities of
Jamaican Students**

point of view. Our students respond quickly to outside influences, good or bad, but if one avoids at the beginning the hopeless mistake of appealing too strongly to their very highly developed emotional side, they are capable of leading steady, earnest lives which are an example to their whole community. A marked feature in the attitude of those who come to study circles in training colleges seems to be their sense of responsibility towards their life-work.

They are really splendid material. Here, as elsewhere, of course, we have to point to cases where promising youth has ended in utter disappointment; and we are often reminded that we must avoid judging a people that after all is very young and undoubtedly handicapped by its too gracious climate, as if it, like its contemporaries in colder lands, had behind it centuries of educated forebears, filled with what are sometimes referred to as "public school traditions." But when one has been to school with these people for years, taught them later, and known them after their college days are over, then one really knows what fine personalities they can be in themselves, what good friends they make, what good citizens they can prove themselves, and one feels full of admiration and sympathy before what they do accomplish in the face of undeniable handicaps.

I have left myself little space to show that Jamaica is important as a feeder for other student fields. Every year two girls and

**Jamaica a Feeder
for
Other Student Fields**

three boys go on, as holders of different scholarships, to English universities and perhaps as many as twice or three times that number go over without help from scholarships. The men read, mostly, Law, Medicine, Science, and Mathematics, while the women seem to gravitate towards Arts, Fine Arts, Mathematics, and Science; a very few have done Medicine. Most of the universities in the United Kingdom have had some Jamaican students pass through them, some distinguishing themselves, the majority doing very creditably

at least both in studies and in athletics. If one had time to mention some positions filled by scholars who have returned to Jamaica, one would point to an Attorney General from Cambridge, a Headmaster from Oxford, a Government Bacteriologist from London, as well as brilliant young barristers, solicitors, and doctors, and that would be but the beginning of the tale. This much, however, I must add: We Jamaicans who go abroad to universities very often have a harder time than other people are allowed to dream of. We have to face the long loneliness of the first vacations, anxiety as to how to make both ends meet (remember, we have no people to save us boarding expenses in the "vacs," and one needs six times the usual allowance for clothes). Then there is the strain of a new and incomprehensible climate, the mental stress resulting from being dropped into a whirl of quite new ideas and interests, temptations enormously increased through our very isolation, and the absence of the restraining influence exercised by the opinion of those who love us, and even for some the dread of having to return to a humdrum or stagnating circle where we shall feel "out of touch."

I would end by appealing to all who come into contact with this our far-flung student field to go out of their way to show some sympathetic interest in these students, remembering that we are forced to look to others to provide, during the years that matter most, those influences which decide whether our people are to return, it may be, narrowed and warped in outlook and enthusiasm, or, it may be, improved, developed, strengthened, broadened.

Important Books on Africa and the Indigenous Negro

By HARLAN P. BEACH, F.R.G.S.

READERS wishing to know general facts concerning the various African countries will find them briefly but authoritatively set forth in the eleventh and twelfth editions of the **General Works** Encyclopædia Britannica and in files of Germany's best geographical journal, Dr. A. Petermann's *Mitteilungen aus Justus Perthes' geographischer Anstalt* (Gotha, Justus Perthes, 1855 to date); but fuller and later presentations are found in two series of British Handbooks, issued in 1920 by the Geographical Section of the Naval Intelligence Division of the Admiralty and by the Historical Section of the Foreign Office, sold by H. M. Stationery Office, London, either in separate booklets or in bound collections. See also the African section in É. Réclus's monumental "Nouvelle Géographie Universelle," Volumes X-XIII (Paris, Hachette, 1876-94). Similar facts learned through travel with a missionary objective are attractively presented by Professor J. Du Plessis of South Africa in his "Thrice Through the Dark Continent," a record of zigzag journeyings during the years 1913-16 (London, Longmans, 1917).

Greater interest is usually felt in the African peoples and in the problems which they and the Powers constantly face—and subordinatedly, the missionary, also. These racial-social volumes likewise contain much valuable material upon the native religions. Of a multitude of such books, we mention only six: J. Roscoe's "The Baganda" (London, Macmillan, 1911), leaving unnoticed his valuable later works; H. A. Junod's two-volume "Life of a South African Tribe" (Neuchâtel, Attinger Frères, 1912); only a single work by D. Kidd, "The Essential Kafir" (London, Black, 1904); M. S. Evans's "Black and White in South East Africa," a study in Sociology (London, Longmans, 1911); J. J. Irle's "Die Herero: Ein Beitrag zur Landes-, Volks-, und Missionskunde" (Gütersloh, Bertelsmann, 1906), excellent for a little-known, important missions people; and E. W. Smith and A. M. Dale's "The Ilu-Speaking People of Northern Rhodesia," a superb presentation

in two volumes, mainly by the missionary, Smith (London and New York, Macmillan, 1920).

Passing reluctantly by the political problems of Africa and its partition and colonization, discussed so admirably in Lugard's

Negro Religions "Dual Mandate in British Tropical Africa," and in Lucas's "Partition and Colonization of Africa,"—both published last year,—to mention no others,—we turn to two volumes confining themselves to Negro religions, written by eminent missionaries long resident in the central zone and each a most careful observer. The first is by the Protestant, R. H. Nassau, resident in French Equatorial Africa, "Fetichism in West Africa" (New York, Scribner, 1904); and the second is by the Catholic Bishop, A. LeRoy, "The Religion of the Primitives," from the Indian Ocean to the Atlantic (London and New York, Macmillan, 1922).

Thinking of the varied methods by which Africa is being won, we face an embarrassment of riches. Again Professor Du

African Missions Plessis provides a standard volume, "A History of Christian Missions in South Africa," critical of British rule and missionaries, and itself criticized for its anti-Livingstone and pro-Boer animus (London, Longmans, 1911); and the superb work of Professor J. Richter of the University of Berlin, "Geschichte der evangelischen Mission in Afrika," temperate in his attitude toward the Allies, and who has done for this Continent what he had already done so well for India and the Levant (Gütersloh, C. Bertelsmann, 1922). For the general work of a superlatively developed Mission, W. P. Livingstone's "Laws of Livingstonia," a narrative of missionary adventure and achievement, which makes Dr. Laws Africa's foremost veteran to-day (London, Hodder, 1921). In the realm of educational missions, the Report of the Phelps-Stokes Fund Commission sent out to investigate conditions there, "Education in Africa," edited by Dr. T. J. Jones, is a model for subsequent investigators in mission fields (New York, Phelps-Stokes Fund, 1922). Yet it does not make unnecessary so sterling a production as C. T. Loram's "The Education of the South African Nation" (London, Longmans, 1917), superior in some respects to the Union Government's Educational Report of 1912. Evangelistic work mainly, though a vast itinerary of kraal schools is likewise

included, is fascinatingly set forth in D. Fraser's "Winning a Primitive People"—a complement of Dr. Laws's Nyasaland book (New York, Dutton, 1914). And as for medical work in that Continent, how could one hope for a more readable volume than the Strassburg professor, Bach musician expert, medical authority, A. Schweitzer's "On the Edge of the Equatorial Forest" (London, Black, 1922)? One cannot leave this section without mentioning another work, detailing the marvelous record of the Church Missionary Society in Uganda, Bishop A. R. Tucker's two volumes, "Eighteen Years in Uganda and East Africa," 1890-1908 (London, E. Arnold, 1908).

But what can one do when one thinks of the many wonderful biographies of African missionaries, alluring, instructive, dynamic? When J. H. Morrison published last year a missionary Hall of Fame in miniature and called it "The Missionary Heroes of Africa," it included eight men and Mary Slessor, "the Queen of Okoyang." In our list only six "Mighties" are included. Of course David Livingstone stands first; and passing by the attractive, briefer lives by Silvester Horne, Basil Mathews and J. A. Sharp, Professor W. G. Blaikie's "Life of David Livingstone" stands peerless (London, Murray, New York, Revell, at various dates). "A. M. Mackay, Pioneer Missionary of the Church Missionary Society to Uganda," by his sister, Mrs. Harrison, is scarcely less fascinating (London, Hodder, 1890 and since). "Stewart of Lovedale," by J. Wells, is another African "forth-strider," as his Zulu epitaph on Sandili's Kop calls him (London, Hodder, 1909). Then comes the French Huguenot wonder-worker, "Coillard of the Zambesi," summarized and vitalized by his niece, Miss C. W. Macintosh (New York, American Tract Society, 1907), but so fully set forth in E. Favre's three French tomes and abridged by him in a single volume in 1922, "La Vie d'un Missionnaire Français, François Coillard (Paris, Société des Missions Évangéliques, 102 Boulevard Arago). Two of Africa's own sons will illustrate unsuspected racial capacity, as J. Page's "The Black Bishop, Samuel Adjai Crowther" (New York, Revell, 1909) does on the ecclesiastical and administrative side, and as J. A. Chalmers's "Tiyo Soga: a Page of South African Mission Work" (Edinburgh, A. Elliot, 1878) shows in intellectual ability and deep spirituality.